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# THE CRITICAL REVIEW.

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For the Month of *December*, 1766.

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## ARTICLE I.

*A Translation of Anti-Lucretius. By George Canning of the Middle Temple, Esq. 4to. Pr. 10s. 6d. Doddsley.*

**A**NTI-Lucretius was written in Latin by the cardinal de Polignac, and published after his death in the year 1747. At its first appearance it was received with the highest applause. The learned were pleased to see the mischievous doctrines of Lucretius clearly and judiciously refuted; and the abstruse disquisitions of philosophy adorned with the beauties of poetry.

Polignac, it is true, does not amuse the reader with those enchanting descriptions which are exhibited by the Roman poet; but he engages his attention by the importance of his argument, the harmony of his numbers, and the charms of truth.

He does not confine his observations to the errors of Lucretius; he attacks Democritus, Aristotle, Epicurus, Hobbes, and Spinoza; and exposes the futility of all the arguments which have been advanced in favour of the atheistic scheme.

On some points of natural philosophy he has adopted the fallacious principles of Des Cartes, and ventured to oppose the sentiments of Newton and Locke; but we readily excuse his partiality for a favourite system, in consideration of his admirable sentiments, and excellent reasoning in matters of more importance.

A poetical version of this poem was begun in 1748, and printed in a periodical publication. But we do not find that the author attempted above two hundred and seventy-four lines. The first book was rendered into blank verse by Mr.

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Dobson;

Dobson †; but here that ingenious writer suspended his design. The work before us consists of three books; and the whole, we are informed, will be shortly completed.

To translate a Latin author into modern language, phrase by phrase, and word by word, is absurd. Nothing can be more unlike the original than such a copy. Mr. Canning has therefore allowed himself a considerable latitude in this translation, and endeavoured to preserve the spirit of the original, without attending to the precise meaning of every clause.

Polignac begins—

‘Magnum opus aggredior, Quinti, de Numine summo  
Dicturus. Quid enim toto præstantius Orbe est  
Quàm Sator & Princeps Orbis? Quid dignius omni  
Et curâ & studio & nostræ conamine mentis?  
Quid, si metimur vires, magis arduum & audax,  
Quàm rem infinitam brevibus comprehendere chartis?  
Rem, causam rerum, veram Rem: quam sua partim  
Ostendunt celantque opera; & caliginè luci  
Permixtâ, veluti Solem trans nubila monstrant.’

Mr. Canning's translation:

‘Arduous the task, on mortal wing to rise,  
Spurn native earth, and cleave th' empyreal skies,  
Through boundless space pursue th' immortal theme,  
And, greatly daring, scan the power supreme.  
For what, my friend, can worlds on worlds afford,  
Above their Maker? greater than their Lord?  
Source of existence, all-sufficient cause,  
Whose breath is life, whose words eternal laws,  
Self-centered Being, on whom all depend,  
Who was, and is, and shall be without end!  
His wonderous works th' almighty hand reveal,  
The hand that wrought them, yet in part conceal;  
While mysteries dark the bright effulgence shroud,  
They shew the Sun obscur'd behind a cloud.’

In the first line Polignac informs his reader, that he designs to make the Deity the subject of his poem. The translator omits this part of the exordium, and only says, in general, that it is an ‘arduous task to pursue the immortal theme.’—Why this omission?—The translator, we suppose, has endeavoured to avoid that air of ostentation, which has always been censured in the beginning of a poem; and it may be thought, that Polignac, when he cries, *Magnum opus aggredior*, is guilty

† See Crit. Rev. vol. iv. p. 90.

of the same fault for which Horace ridiculed an ancient bard, who began—*Cantabo nobile bellum*.

In the translation a new sentiment is substituted in the place of *rem infinitam brevibus comprehendere chartis*; but this liberty is excusable, as the idea of a poetic flight to the celestial regions is more sublime, and the attempt, more properly, *arduum et audax*, a bold adventure.

The period which begins—*quid dignius omni*—is entirely suppressed. But we can find no reason for this omission; nor can we say any thing in vindication of this low, languid line,

‘ Who was, and is, and shall be without end.’

In the concluding couplet, natural and metaphysical ideas are intermixed; and the Deity is not sufficiently distinguished from the object to which he is compared. The images are more distinct in this translation:

‘ Celestial light  
Dawns on the eye, with darkness intermixed;  
A sun, faint glimm’ring thro’ the envious cloud.’

DOBSON.

The author, speaking of his design in the ensuing poem, says,

‘ Et celebrem, quo se jactat mala turba, poetam  
Obrueret animus, musasque ad vera vocare.’

His translator gives the poet an air of confidence, and makes him say,

‘ Truth, piercing truth, shall all their wiles confound,  
And he, their boasted champion, bite the ground:  
How droops the laurel blasted on his brow!  
The muse no longer fights for fiction now!’

Here the victory is determined before the engagement. Our hero pronounces the fate of his antagonist; the laurel is already blasted on his brow; and the muse has deserted his camp. This triumph is premature, insolent, and unbecoming; and the representation of the muse in a military character is absurd: for the proper business of the muse, our translator must remember, is not to fight, but to sing.

The poet cries out with rapture,

‘ O utinam, dum te regionibus infero sacris,  
Arentem in campum liceat deducere fontes  
Castalios, versis læta in viridaria dumis,  
Ac totam in nostros Aganippida fundere versus!  
Non mihi, quæ vestro quondam facundia vati,  
Nec tam dulce melos, nec par est gratia cantûs.  
Reddidit ille suâ Graïorum somnia linguâ;  
Nostra peregrinæ mandamus sacra loquelæ.



Ille Voluptatem & Veneres, Charitumque choreas  
 Carmine concelebrat: nos Veri dogma severum:  
 Triste sonant pulsæ nostrâ testudine chordæ.  
 Olli suppeditat dives natura lepôris  
 Quidquid habet, lætos summittens prodiga flores.  
 Illius ad plectrum suspirant mollius auræ;  
 Grator & cœlo radius descendit ab alto.  
 Si terram aspicias, nemorum tibi porrigit umbram;  
 Garrula per clivos elabitur unda virentes;  
 Lactea fertilibus decurrunt flumina campis;  
 Suave canunt pictæ volucres; perque humida prata  
 Nil nisi fecundosque greges, armentaque monstrat  
 Læta boum; saltant pecudes, pecudumque magistri.  
 Æneadûm genitrix felicibus imperat arvis,  
 Aëriasque plagas recreat, pelagusque profundum.'

This beautiful passage is translated by the anonymous author who published his version in 1748, in this manner:

' O! while I guide thy steps o'er hallow'd ground,  
 With sudden verdure be the desert crown'd!  
 Let me, not careless of inferior things,  
 O'er the dry soil diffuse Castalian springs!  
 Here all her flow'rs let eloquence bestow!  
 All Aganippe in my numbers flow!  
 Yet vainly emulous, my verse essays  
 Your fav'rite bard's harmonious, easy lays;  
 The dreams of Greece in native strains he sung;  
 Here sacred myst'ry speaks a foreign tongue.  
 The Loves, the Graces, Pleasure's wanton train,  
 Rise at his voice, and revel in his strain;  
 With Truth's stern precepts my hoarse numbers swell,  
 And mournful, sounds my deep responding shell:  
 To him her charms luxuriant nature spreads,  
 And all her flow'rs with joy around him sheds;  
 Responsive to his lyre her breezes sigh,  
 And a mild radiance glitters from her sky.  
 Is earth the theme? her shady groves are lent,  
 The gurgling wave glides o'er the green descent;  
 Rich plenty crowns the field; the feather'd throng  
 Enchant at once with beauty and with song;  
 The flocks here whiten all the dewy mead,  
 There joyful herds with guiltless luxury feed;  
 Mad with superfluous health, and stung with joy,  
 Lo! man and beast in dance their hours employ.  
 Love's smiling goddess rules these happy fields,  
 And bliss thro' air, thro' boundless ocean yields.'

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The same original sentiments are thus expressed by Mr. Canning.

O! that while, led by Reason's sacred ray,  
Wide to thy view her realms I dare display,  
Castalian founts might spring beneath my toil,  
And scatter verdure o'er the burning soil,  
To shrubs and flowers the horrid brambles turn,  
And Aganippe pour her copious urn!  
I want, alas! Your Favourite Poet's charms,  
The sweet that softens, the sublime that warms;  
While fiction's lore, and fickle Greece's dreams,  
To bright-ey'd fancy open'd ample themes,  
Smooth flow'd his graces through a channel known,  
A tongue harmonious, and that tongue his own.  
Pleasures, and Loves, and all the sportive throng,  
The train of Venus, revel in his song:  
But Truth's harsh maxims, Reason's rigid law,  
Inspire my hearers with religious awe;  
No trembling string is tun'd to soft desire,  
But grave, and solemn, sounds the sacred lyre.  
Rich nature's charms are all at his command,  
For him her flowers she strews with lavish hand;  
His magic touch enchants the fairy ground,  
Soft breathes the air, and all's elysium round:  
Rude Boreas hush'd, no wind but Zephyr blows,  
Each murmuring rill in wild meanders flows;  
Rivers of milk through fertile meadows rove,  
Kind invitation nods from every grove;  
From earth to heav'n the sounds re-echoing fly,  
And brighter radiance gleams through all the sky.  
Sweet sing the painted birds; the fruitful plains  
Teem with abundance for the happy swains;  
Light bound the flocks and herds; the shepherds join,  
While jovial measures dance in every line;  
The Queen of Love o'er earth and heaven bears sway,  
And her soft mandates boundless worlds obey.'

It would be injustice not to acknowledge that there are several animated lines in this translation. But in the former there is certainly more of that *dulce melos*, of which the poet speaks. The following lines will admit of no comparison:

' Here, all her flow'rs let eloquence bestow;  
All Aganippe in my numbers flow.' ANON.

The beauty of the following couplet, in Mr. Canning's translation, is greatly impaired by one ungraceful word.

' His magic touch enchants the fairy ground,  
Soft breathes the air, and *all's* elysium round,'

The following lines of Polignac are smooth and elegant and would have been no disparagement to the poetical character of Ovid.

' Nulla quies animo Thesei, dum Phædra sorore  
Gratior incestum venis instillat amorem,  
Ni Phædræ abducatur tacitus, pactosque hymenæos  
Deferat. Infelix Adriane! Nil tibi filo  
Direxisse vias per inextricabile textum  
Proderit, ac vitam immemori servasse marito!  
Nec jurata fides, meritis nec præmia tantis  
Debita, nascentem poterunt extinguere flammam!  
Uritur interea culpæ sibi conscius heros;  
Quid faciet? Placitone furens pugnabit amori?  
Sedatur citius victrix, quam victa cupido:  
Hinc animo pax alma redit; pax ista, Voluptas,  
Hæc, Epicure tibi præludens, cogitat: ergo  
Exsolvit nexus omnes, jura omnia rumpit  
Perfidus; ignotis moribundam linquit in oris,  
Ac duplices frustra tendentem è littore palmas.

' Nulla quies animo Phædræ cum vidit agrestem  
Hippolytum, nulla esse potest, ni vicerit acre  
Pecus, & in thalamos persuaserit ire paternos.  
Usque adeo insanit, tam diro carpitur igni  
Filia Pasiphaës! Ergo contempta peribit,  
Cogeturque mori! Sed non morietur inulta:  
Privignum infentem perdet. Quot crimine ab uno  
Crimina? Quot pravo cumulati in corde furores?'

' No peace can Theseus taste, while Phædra's charms  
Call him to incest, from her sister's arms;  
No rest can calm him, till he quits his bride,  
And breaks those bands, so late by Hymen tied.  
Lost Ariadne! nought avails the clue,  
That faithful guide, to which his life is due;  
Ungrateful husband! though love fail thee now,  
Caust thou forget the labyrinth, and thy vow?  
Ah! what are vows! and what vain honour's claim!  
Poor is their force to check the rising flame.  
Mean while with doubts the tortur'd hero burns,  
And feels each struggling passion strong by turns;  
What should he do? his pleasing hopes destroy?  
Quench a bright flame that lights him on to joy?  
Conscious of guilty fires, too well he knows,  
Desire oppos'd with fiercer fury glows:

But

But if, despairing victory, he should yield,  
 And to the haughty conqueror quit the field,  
 Calm peace returns, to soothe his troubled mind;  
 That peace is pleasure, bliss of human kind!  
 Thus, Epicurus, 'ere thy name was known,  
 Ripe, in some hearts, thy principles were grown!—  
 All ties dissolv'd, the traitor leaves the shore,  
 And his fond wife, ah! now his wife no more!  
 She madly raving, while her false-one steers,  
 Rends heav'n with shrieks, and swells the sea with tears,  
 With hair dishevell'd, on the margin stands,  
 And toward him spreads her unavailing hands.

No peace can Phædra taste, since wild desires

Have *plung'd* her soul in love's incestuous *fress*:

How shall the cold Hippolytus persuade,

Impious his father's chamber to invade!

Such raging flames, as hopeless thus consume

Pasiphae's daughter, urge her to her doom.

And must contempt, and violence close her eyes?

They must: but yet, not unreveng'd, she dies;

Her dreadful fate the virtuous youth enthralls,

Victim to lust, and rage, her step-son falls.

What numerous crimes one single crime contains!

In one bad heart what various mischief reigns!

'Call him to incest,' is a cool and languid expression, and by no means adequate to the original, *incestum venis instillas amorem*. The following verses are flat and prosaic.

'And breaks those bands, so late by Hymen tied—

Ungrateful husband! tho' love fail thee now—

But if, despairing victory, he shou'd yield—

And his fond wife, ah! now his wife no more!—

They must: but yet, not unreveng'd, she dies'—&c.

The translator represents Ariadne, like a Bacchiana!, with her *hair dishevell'd, madly raving; swelling the sea with tears, and rending heaven with shrieks*. But Polignac, in a more tender and pathetic manner, describes her in a *silent* agony of despair; and mentions an affecting circumstance, which the translator has omitted, viz. '*ignotis moribundam linguit in oris*.'

The author illustrates the wild and extravagant follies of a youthful libertine by the following simile:

'Indomitum veluti quadrupes ubi frena momordit,

Par levibus ventis rapitur celerique sagittæ;

Expatriatur agris, et fossas transilit audax;

Tum si fortè tubam, aut equitis crepitantia flagra

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Audierit,



Audierit, cursum ingeminat, fugit ocior Euro,  
 Inque leves nebulas volucris pede spargit arenam;  
 Jussus restrictis tandem subsistere loris,  
 Non equitem sentit, non lora; sed impete cæco  
 Fertur, anhelantem donec fessumque relinquit  
 Spiritus, ac tumidos vincat labor ipse furores.'

This translation is not destitute of spirit:

' Thus the wild colt, impatient of the rein,  
 Swift as a rapid whirlwind, scours the plain;  
 To stop the rage of his impetuous course,  
 Dykes, gates, rocks, walls, in vain oppose their force:  
 Then if he chance the trump's shrill notes to hear,  
 Or sounding lash, he strains his mad career,  
 With double fury spurns the labouring strand,  
 And darkens heav'n with clouds of eddy sand:  
 No curb he feels; his rider pulls in vain,  
 Anxious his desperate madness to restrain;  
 Blind, and ungovern'd, still he rushes on,  
 Till his limbs falter, and his breath is gone;  
 Then prostrate falling, sinks upon the field,  
 O'ercome by toil, and forc'd, at length, to yield.'

Some parts of this description are too much exaggerated. It is not to be supposed, that *walls* and *rocks* should be unable to resist the impetuosity of a *colt*; nor is it to be conceived how heaven on this occasion should 'be darken'd with clouds of sand.'

The voluptuous infidel, says the poet, is unable to bear the shock of adversity:

' Ceu tener arboribus, cum flos adolescere cœpit,  
 Quem verni humectant rores, ac sole tepenti  
 Mollibus in ramis pubescens educat annus:  
 Ah! si post Zephyri flatus aurasque salubres,  
 Intempestivo noctes Aquilone rigescunt,  
 Uritur, et foliis inimico frigori læsis,  
 Tabescit moriens, ac fœdo vulnere languet.'

' As when the trees put forth their tender flowers,  
 Fed by soft dews, and fruitful vernal showers;  
 Press'd by warm rays, by wanton zephyrs fann'd,  
 The pregnant blossoms all their sweets expand:  
 Lo! sudden horrors cloud the blackening air,  
 Rude Boreas roars, with blasts of fell despair,  
 Each withering flower reclines its languid head,  
 All its gay colours, all its fragrance fled,  
 Unus'd to rigour, and inclement skies,  
 The puny blossom sheds its leaves and dies.'

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There is nothing but what is just and elegant in these lines, unless it should be thought, that *fell despair* is not applicable to a flower; and that the words *put forth* are unpoetical.

Our translator sometimes offends the ear with harsh elisions; thus:

'Gainst those the shafts of ridicule thou 'ast hurl'd—  
What tho' thou 'ast boast'd ne'er before t' have griev'd.  
But, surely, of all bad lines the following are the worst:

' All urg'd by instinct toward felicity,  
Wish to be happy, as they wish to be.'

From this view of Mr. Canning's performance we are inclined to think, that he might have chosen a more proper motto than this, "*Malheur aux faiseurs de traductions literales, qui traduisant chaque parole enervent le sens!*" and in the next edition we would recommend the following:

— "Caligine luci  
Permixtâ, veluti solem trans nubila monstrat."

However, we must confess, that an undertaking of this nature is inexpressibly difficult; that some of the sentiments will not admit of any poetical ornament; and that, upon the whole, this is a better translation than we had reason to expect.

This version is considerably longer than the original; and, by way of apology for this prolixity, the author tells us, that the plain and simple reason why a faithful English translation, in heroic measure, must ever contain more lines, by one third, than the original, if composed of Latin hexameters, is, because the Latin line exceeds the English exactly in that proportion. 'A Latin hexameter, says he, may consist of seventeen syllables; must of thirteen; the medium is fifteen; an English heroic line is limited to ten. In elision the two languages have equal licence.'

This reasoning is inconclusive; for our ideas are not multiplied in proportion to the number of syllables, but in proportion to the number of words. *Wisdom* is a term as extensive in its meaning as *sapientia*; though the former consists of only two syllables, and the latter of five. In Latin words there are generally more vowels, and consequently more syllables than there are in English words\*. But an English heroic verse contains as many words

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\* In English we have many words consisting of eight letters, which make but one syllable, as *strength*, *straight*, *thoughts*; but there is not one instance of this kind in the Latin language. On the contrary, Latin words of eight letters often make five syllables; as, *evacuare*, *exitiali*, *oratione*, &c. which will sufficiently evince the great disproportion of syllables in English and Latin words.

words as a Latin hexameter; and therefore there is not that disproportion in their extent which this writer supposes: the length of his translation is entirely owing to his diffusive stile.

II. *The Mosaic Theory of the Solar, or Planetary, System.* By Samuel Pye, M. D. Author of *Moses and Bolingbroke.* 410. Pr. 5s. Sandby.

THE author of this performance, encouraged by the favourable reception of a late dialogue, in defence of the character and writings of Moses, resumes the argument, and pursues his original plan; which was, critically to examine the history of the creation, as contained in the first chapters of Genesis, and, by comparing the several passages in that history with the late improvements in natural philosophy, to propose a new theory, not of the earth alone, but of the solar or planetary system, on Mosaic principles.

In pursuance of this design he gives the history of the creation in the words of Moses, and from thence deduces the following propositions:

‘ Prop. I. That the Mosaic creation is an historical account of the creation, and formation, of the solar, or planetary system, exclusive of every other being, or system of beings, in the universe.

‘ Prop. II. That by the heaven, or heavens, [chap. i. 1. and ii. 1.] Moses manifestly means the heavenly bodies; which together with our earth, compose the solar system.

‘ Prop. III. That when Moses says, In the beginning God created the heaven and the earth, he is to be understood to mean, that God out of nothing made, or commanded into existence the several masses of matter, of which those heavenly bodies and this earth do consist.

‘ Prop. IV. That these several masses of matter were, at their creation, in a chaotic state; each of them a distinct fluid chaos; without any form, except what arose from that particular gravity, or tendency of their several particles to the centres of their respective masses, which the Creator seems to have impressed on them, at the beginning.

‘ Prop. V. That the face of the deep, and the face of the waters, are synonymous expressions for the fluid surfaces of these chaotic masses.

‘ Prop. VI. That as the immense mass of matter, of which the body of the sun consists, was (by prop. iv.) in a chaotic state, void of motion, light, and heat; darkness must necessarily have been upon its fluid surface; and consequently, upon the fluid surfaces of every body in the system.

‘ Prop.



' Prop. VII. That the motion impressed on these bodies, by the Spirit of God, was of their fluid surfaces alone; whilst their respective axes remained at rest.

' Prop. VIII. That the moment these bodies were impressed with this motion, that carried them about their respective axes, the sun became a globe of fire: and there was light.

' Prop. IX. That general or universal gravity did not take place in our system, till the fourth day.

' Prop. X. That every planet that rolls about our sun, was formed in the same manner as the earth was formed.'

The author, after giving a paraphrase on the first, and part of the second chapter of Genesis, proceeds to prove, by an explication of the terms made use of in the text, that these propositions contain the true Mosaic doctrine of the creation.

As it has been asserted by Simplicius, and the late lord Bolingbroke, that the passages in the first of Genesis, concerning the creation of the world, were taken from Egyptian traditions; this learned writer, in the course of his observations, endeavours to make it appear, that on the contrary, the Egyptians, and other antient nations, derived their notion of a fluid chaos from the original fact, recorded in the book of Genesis.

*The Spirit of God moved upon the face of the waters.* That is, says Dr. Pye, the Spirit of God impressed a violent motion upon the fluid surfaces of the earth, and the heavenly bodies, which carried them about their respective axes.

It was Dr. Clayton's opinion that Moses began to reckon the first day from the morning; "For," says he, "as soon as the sun began to shine, then began the day, and continued twelve hours, until the evening closed the day; at which time the night having commenced, it continued also twelve hours more, until the succeeding morning closed the night; and thus it was that the evening and the morning formed and composed, or finished and compleated, the first natural day of twenty-four hours, by one revolution of the earth round its axis."

This matter is placed in a different, and indeed in a more proper light by Dr. Pye.

' It is true, says he, the day both natural and artificial, began as soon as the sun began to shine; but as the question here is, When did the first natural day begin? in the evening, or in the morning? let us see how nature, or the established order, which the Creator appointed concerning days and nights, evenings and mornings, will determine this point.

' Since the revolution of the earth about its axis, (the same is to be understood of the other planets,) and the light of the sun, are both of them necessary to the formation of a day, now; they must have been equally necessary to the formation of the first day;

day ; and, therefore, the impression of that motion that carries the earth about her axis, and the lighting up of the sun, must have been effects of the divine Power, produced at one and the same moment of time ; because time could not begin on the earth, or on any other planet in the system, unless their diurnal motion had commenced, the moment the sun first began to shine : now as the earth is a globe (and so of every planet) but one half of her surface could be illuminated at a time ; the moment, therefore, the sun began to shine upon that hemisphere, which at the creation, was objected to the body of the sun, before it became a globe of fire, that very moment the day, both natural and artificial, began ; (for God called the light day ;) but then, as the whole hemisphere was illuminated, it must have been noon-day. And as a natural day cannot be completed but by one entire revolution of the earth about its axis, the beginning of this first day must be fixed to some moment of time, when the sun was in some distinguishable part of the heavens, when he first began to shine ; in the *horizon*, for instance, or in the *meridian* : but, as by supposition, this was the first day, the horizon is out of the question ; for if the sun had first appeared in the horizon, it must have appeared either rising, or setting ; if rising, it could not have been noon-day, till after having shone for some hours, it should have reached the meridian ; hence it would follow, that the whole hemisphere was not enlightened when the sun first shone upon that hemisphere ; which is absurd. If the sun had first appeared setting, it must have passed the meridian for some hours ; which is absurd. But the fact was plainly and evidently this ; when the sun first shone upon the earth, and indeed upon every planet in the System, it must necessarily have appeared in its *meridian* glory. The beginning, therefore, of this first day must necessarily be fixed to that moment of time, when the sun was in the meridian of those first enlightened hemispheres of the earth, and every other planet : it was, therefore, impossible in nature that there should have been any morning, to those first enlightened hemispheres, till the planets should have performed so much of their first revolutions, about their respective axes, as would bring the sun to appear in, or near, the horizon of those hemispheres that were first illuminated. Now as the diurnal motion of the planets is from west, to east, as soon as ever the sun had passed to the westward of these first meridians ; that is, the moment the sun began to decline, the evening, on each of them commenced, which was succeeded by the night, and that followed by the morning, on every planet, when the sun would first appear in, or near, the horizon of their first enlightened hemispheres.

‘ Since,



‘ Since, therefore, the first natural day is to be reckoned, from the appearance of the sun in the meridians of the first enlightened hemispheres of the earth, and every planet; and since God called the darkness, or the absence of the sun, night; when the sun should be in the meridians of their opposite hemispheres, it would be midnight, to the first enlightened; we have two principal points of time ascertained; viz. the true astronomical evening and morning; for *astronomers*, as well as Moses, reckon their morning, from the time of midnight, to that of noon or mid-day; their evening, or *post meridiem*, therefore, must be, like the evening of Moses, from noon, or mid-day, to midnight.’

This reasoning the Doctor thinks, is confirmed by the commencement of the Jewish Sabbath, which by divine appointment was celebrated from *even to even*, Lev. xxiii. 32.

Mr. Whiston, in his Theory, supposes, that a comet descending in the plane of the ecliptic towards its perihelion, on the first day of the deluge, past just before the body of the earth, and left a great quantity of earthy and stony particles, which after the flood made a sediment upon the face of the antediluvian earth, and buried all the old world under it.

Our author, in an appendix to his remarks on the work of the third day, considers this hypothesis, and very justly observes, that such an addition to the quantity of matter in the earth would destroy the equilibrium between its centripetal and centrifugal force, and thereby precipitate the earth, and her moon with her, into the centre, to the absolute destruction of the system. He then proposes the following theory of the deluge, admitting the approach of the comet.

‘ The whole body of waters that in the beginning covered the whole surface of the earth, was commanded unto one place; this one place was, as we have proved, the great abyss under the earth, together with the channels prepared for the seas. These waters, therefore, under the earth, and in the seas, communicated with each other, by as many submarine passages, or outlets, from the abyss, as there were seas, over the face of the whole earth; for which reason, these outlets are with great propriety stiled the Fountains of the great deep. Now this communication, (which by the way is manifestly implied in that, otherwise unintelligible expression, *one place*,) is so absolutely necessary to a rational and mechanical account of the breaking up of those fountains, that is, of the effect produced on the waters of the whole earth, by the near approach of this comet, that though the vicinity of such a body would raise a very strong tide, in any of the seas objected to it, and cause a partial and temporary inundation, yet, if there

had



had been no such communication, if the abyſs had been, as Mr. Whifton ſuppoſes it, a denſe and heavy fluid, encompassed on all ſides with a thick cruſt of earth, lying cloſe upon it; it would have been abſolutely impoſſible, in ſuch a caſe, that the waters could have been drawn out of the abyſs, upon the ſurface, by the near approach of the greateſt comet in the System.

‘ But as the waters in the ſeas, were but a continuation of thoſe in the abyſs, (for ſince at the creation, the waters of the whole earth were but one body; and at their ſeparation from the dry land, as the abyſs muſt have been full, before the waters that remained on the ſurface could be called ſeas, they were ſtill but one body) the very ſtrong and prodigious tide, that would be raiſed in the ſeas, that from the diurnal motion of the earth, would ſucceſſively be objected to the comet, would neceſſarily continue to flow, as long as the ſeas could be ſupplied with water, from the ſeveral fountains of the great deep; and, unleſs the laws of nature were miracu-  
luſly ſuſpended, the waters thus raiſed out of the abyſs, would naturally diffuſe themſelves over the whole ſurface, till, the foundations being removed, the ſuperincumbent earth would neceſſarily ſink into the abyſs, and by its fall, would as neceſſarily force up the remaining waters towards the ſurface, and thereby complete the univerſal deſtruction.

‘ If a comet therefore, on the firſt day of the deluge did really paſs by the earth; and if all the fountains of the great deep were broken up, on the very day that this comet paſſed by the earth; then the deluge was the neceſſary conſequence of that comet's paſſing by the earth. Hence it is very evident, that the deluge was univerſal: for if the ſubterraneous waters were thus drawn out of the abyſs, and mixed with thoſe of the ocean; the earth muſt have been in the ſame circumſtances, as on the beginning of the third day, before the dry land had appeared.’

This method of drawing the water out of the abyſs is, in our apprehenſion, not agreeable to the laws of philoſophy; but admitting that it is poſſible, a greater difficulty remains; the waters are to be removed, and our author tells us, that ‘ the abyſs was now no more;’ that it was filled up by the falling of the ſuperincumbent earth. He ſuppoſes therefore that the *wind* which Moſes ſpeaks of, Gen. viii. 1. was a ſubterraneous wind, which God made to *paſs through* the body of the ſolid earth, and open a grand chasm for the reception of the returning waters.—

Mr. Keil, in his Examination of Dr. Burnet's Theory, has proved, that all the rivers in the earth would not fill the ocean,

if

if it were empty, in less than 812 years. Now if we suppose with that ingenious writer, that there must have been at least twenty-two oceans of water to drown the earth, at the time of the deluge; and that the velocity of the water, in its descent into the abyfs, was ten times greater than the velocity of the rivers, we shall find, that the waters would take 1786 years to run through the chafms. But as the waters, according to the Mosaic account of the deluge, were removed from the face of the earth in about half a year, it will be no easy matter for our Theorist to find such a quantity of subterraneous air as was *sufficient* to produce a number of chafms, *large enough* to receive all the waters of the deluge in six or seven months. We cannot, therefore, agree with him, that, upon his hypothesis, 'it will *abundantly appear*, that the deluge was not the immediate work of Omnipotence, but the effect of natural causes.'

Several writers have imagined that the sun was the work of the fourth day. But our author supposes, that the sun was created on the *first*, and had already constituted three days; he therefore rejects this notion as absurd; and asserts, that on the fourth day the Creator impressed the primary planets with their annual motion round the sun; their moons with a motion round their primaries; and the comets with their periodical motions; and at the same time fixed and established the law of universal gravity to every body in the system. This constitution of heavenly bodies, he thinks, is beautifully represented by that expressive image of God's *setting* them in the firmament, to give light upon the earth, and to be for signs, and for seasons, and for days, and for years. It is said, indeed, in the account of the fourth day's work, that *God made two great lights*; but our author renders these words, *God HAD made two great lights*; and this construction may very well be admitted, as there is no distinction in the Hebrew, between the perfect and the plusquam-perfect tense; and in Gen. ii. 2, 3, 5, 6, 7, 8, 9, 19, and innumerable other places, the former has the sense of the latter.

In the conclusion our author observes, that the true final cause why the world, or this system, was created in six of our days, was to introduce a seventh, as a sabbath, or day of holy rest, to the inhabitants of this earth.

Though, in some instances, we cannot entirely assent to this writer's opinion, yet his general plan is much more rational and consistent than the schemes of many other writers who have undertaken to explain this part of sacred history.



III. *The History of the Late War in Germany; between the King of Prussia, and the Empress of Germany and her allies: Containing, I. Reflections on the General Principles of War; and on the Compositions and Characters of the different Armies in Europe. II. An Explanation of the Causes of the War. III. A Military Description of the Seat of War; wherein all the important Fortresses, Positions, Camps, Rivers, Roads, Defiles, &c. are indicated. IV. The Operations of the Campaigns of 1756 and 1757: With Reflections on the most considerable Transactions: From whence the Principles of War are deduced and explained; and the Reasons, which most immediately contributed to the Decision of them, given. With a Map of the Seat of War; and the Plans of the Battles of Lowositz, Prague, Chotzemitz or Kollin, Rosbach, Breslaw, Lissa, and Gross Jagersdorff. By a General Officer, who served several Campaigns in the Austrian Army. Vol. I. 4to. Pr. 1l. 1s. Horsfield.*

**H**ANNIBAL with great justice ridiculed the philosopher who pretended to teach the art of war; but had Hannibal himself declaimed from the professor's chair on the same subject, we will venture to say the philosopher could have made very pertinent observations on his dictates. In like manner, though the study of military discipline belongs peculiarly to soldiers, yet it requires no great abilities in criticism to perceive the propriety and utility of a soldier's observations on matters of his own profession.

The plan which this officer has followed in his history is new. He first relates the transactions which occurred during the course of the war, and then makes them the basis or foundation for a commentary, in which the various principles of war are occasionally explained. 'That the reader (says he) may be enabled to form a proper judgment of the conduct of the generals, who commanded the respective armies, the author will 1. give some general thoughts on the principles of war: 2. he will explain the plan of operations of each campaign: 3. he will give a military description of the seat of war; and 4. a particular one of the ground where any extraordinary action happened, with the plan of it: together with an account of the conduct of the action itself; and endeavour to point out the manœuvres that contributed essentially to the gain or loss of it.

'By this means the reader will be able to form a proper and exact judgment not only of such transactions, but likewise of the reflections and opinions of the author. It is with reluctance he finds himself obliged to speak of himself; it is however necessary, lest he may be thought to advance things without a proper foundation. 'He



‘ He has had the good fortune to serve several campaigns under the orders of general count Lacy, now inspector general of the Austrian army, while quarter master general of it, by which means he has been enabled to acquire an exact knowledge of the country, of which he has given a description; and to be acquainted with the motives, and motions, of the respective armies. In the campaign of 1760, he was intrusted with the command of a very considerable detachment, of infantry and cavalry, with orders never to lose sight of the Prussian army; which he punctually complied with, and was never unfortunate.

‘ The two last campaigns he had the happiness to serve near the person of a prince, whose social and military qualities have gained him the love and veneration of the present age, and will, no doubt, transmit a glorious and immortal name to posterity.’

In a preliminary discourse, the author takes a view of the chief belligerent powers during the late war. Beginning with France, he describes the various motives she had for carrying the war into Germany, that she might the better succeed in her unjust designs upon North-America; and seems to think that America was conquered in Germany. We cannot, however, assent to his opinion, that if Mons. D’Estrees had not lost his command through the influence of a favourite mistress, all the efforts of England and its allies could not have prevented the success of the French plan of operations.

He next proceeds to Austria; but throws no new lights on the views and conduct of the empress-queen in the late war. The same observation may be applied to his remarks on the behaviour of his Prussian majesty; but his character of the court of Saxony deserves to be transcribed.

#### ‘ OF SAXONY.

‘ Avarice, an impotent ambition, a spirit of intrigue combined with indolence, a total neglect of every thing that tended to the welfare and interest of the country, an immoderate love for shews, pleasures, and pageantry, had been long the characteristics of this court. No wonder! the man who governed in the name of a too indulgent master, had brought with him into the ministry those habits he had contracted while a page. Attendance cost him nothing, his life had been dissipated in the idle and trifling occupations of a courtier; his great and indeed only talent was the profusion of an eastern monarch, which his vile partisans called magnificence. He was assiduous only in besieging his royal master, to prevent

truth and virtue from approaching him; so that this humane and good prince, who had the greatest desire to promote the good of his people, was never permitted to know they were unhappy and wanted his protection. Though this minister knew that the abject state, to which his bad conduct had reduced Saxony, made it impossible for him to undertake any thing of consequence; he was, however, always intriguing with the courts of Vienna, and Peterburgh, and forming projects for aggrandising Saxony, at the expence of Prussia, without having prepared any one means of realising this vain chimera, or even provided for the common defence of the country. The money raised with difficulty on the poor subject, to provide an army for his defence, was dissipated in building magnificent palaces for the favourite, in expensive journeys, &c. to satisfy his abject and low vanity: so that the country, which might easily raise and maintain an army of 50,000 men, had scarce 15,000, without artillery or magazines; and therefore fell an easy prey to an ambitious and powerful invader.

Our author's reflections upon Russia and Sweden are likewise very just. He then enters upon his military description of the seat of war, first, in Bohemia and Moravia, which appears to be very accurate. He next proceeds to a description of Silesia and the county of Glatz; and thinks that the progress of the Austrians in the years 1757, 1760, and 1761, was entirely owing to the bad conduct of the Prussian general.

After concluding the military description of the seat of war, he proceeds to the history of the campaign in Germany in 1756; but as it is not possible for us to give any idea of the justness and accuracy of our author's reasoning, without exhibiting the various exact and laborious maps and plans which are annexed, we must refer our readers to the work itself, which, so far as we can presume to judge, is executed with the greatest fidelity and judgment.

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IV. *Observations upon the Statutes, chiefly the more ancient, from Magna Charta to the Twenty-first of James the First, Ch. 27. With an Appendix, being a Proposal for new modelling the Statutes.* 4to. Price 12s. Baker.

**T**HE utility or injury to the subject proceeding from the present voluminous statute-book gave rise to these Observations, the professed design of which is to introduce a reformation of the law; not such a reformation, however, as that adopted by Justinian, or Frederic of Prussia, but a reformation



formation (as proposed by the author in his appendix) : so far as to repeal obsolete, and sometimes dangerous laws, as well as the reducing the different acts of parliament which relate to the same subject into one consistent statute : and we agree with him, that this would not only be a salutary, but almost a necessary work. Lord Bacon, an hundred and fifty years ago, compared the intermixing obsolete statutes in the same code with those which may be enforced, to Mezentius's fastening dead bodies to the living. The expediency and necessity of the plan of reformation our author lays down are thus enforced in his appendix, which the nature of his work obliges us to review first.

To prove that some acts of parliament (which fortunately, for the most part, lie buried in the statute book, 'till the spleen and resentment of individuals calls them forth, to the disgrace of the law, and the distress of the person prosecuted) are really detrimental and dangerous ; three or four out of an immense number need only be mentioned. It is felony by 8 Eliz. ch. iii. to carry live sheep out of the kingdom ; and there is no exception of the stock, which is necessary for the fresh provisions of a ship's company. Upon such an indictment, indeed, both judge and jury would probably unite in preventing a conviction ; but the criminal may be obnoxious to the jury, and, at all events, such a prosecution should not be suffered.

By 25 Henry VIII. ch. xiii. (during whose reign there are many acts which should be repealed, as they then began to make regulations relative to trade and agriculture, without understanding the true principles by which they may be promoted) it is made penal to keep above 2000 sheep. The greatest part of most of the Welsh counties, and perhaps some of the English, are fit for nothing else, nor can probably be converted to arable ; and yet there was an indictment in Cardiganshire within these six years upon this obsolete and injudicious statute.

It is submitted, that the laws of queen Elizabeth, which enforce the going to church under penalties (our present rational religion does not want the aid of such regulations) should be repealed. A son prosecuted his mother upon these acts within these eight years ; and it may almost be said, that no man of business can go through life without subjecting himself to many prosecutions, when, at the same time, he was not conscious of having offended against any law whatsoever.

Sir William Young, fifteen or sixteen years ago, moved for a committee of the house of commons for this very purpose.



of which he was himself the chairman. It is believed, however, that nothing material was done, or resolved upon.

This was possibly owing to its being a work of time and deliberation, which the flux body of a committee, sitting from year to year, is not at all calculated for. The assistance of lawyers was likewise probably wanting: those barristers who are members of the house of commons have generally too much business in their profession to spare time for such an attendance; and without such assistance the committee could not well proceed.

As this obstacle must for ever continue to this great work being done by a committee of parliament solely, it is proposed that two or more serjeants, or barristers, should be appointed, who, from year to year, might make a report to the privy council, as likewise to the lord chancellor, the master of the rolls, and the twelve judges, of a certain number of statutes, which should either be repealed, or reduced into one consistent act; and send as a schedule, annexed to such report, a copy of such proposed statute on or before the last day of every Trinity term. There will then be the whole vacation for the consideration of such intended alterations; and, if they should be approved of, they might pass into laws the subsequent session of parliament.

We are so much convinced of the utility of this gentleman's undertaking, that we shall mention a fact, of which, by his silence concerning it, we suppose he is ignorant: That, in the reign of queen Anne, a number of English lawyers and civilians were appointed, by the influence of the earl of Godolphin, and the other great men who presided in the government, for the revival of our laws and statutes, and digesting them into a new code. Dr. Stephen Waller, if we rightly remember, a civilian, and a commissioner for the union of the two kingdoms, was at the head of this undertaking. Every member of the society had a pension during life; and one Turnbull, an ancient gentleman, who lately died in the Temple, enjoyed his to the day of his death, having survived all his coadjutors.

Having thus expressed our approbation of the author's plan and design, we shall beg leave to make some remarks upon its execution. His first observations are upon Magna Charta, and after mentioning those who have already written upon that important subject, he proceeds as follows:

Having said thus much with regard to those who have already written with a view to explain or illustrate Magna Charta, it may not be improper to consider what was the intention of the barons in this collection of laws, as far as it can

can be inferred from the laws themselves, or the history of the times. It is well known, that, in the exposition of a statute, this is the leading clew in the construction to be made; and I cannot therefore but with diffidence contend, that it was not proposed to renew the Saxon law, or laws of Edward the Confessor; though this hath been so often advanced, and insisted upon. If this had been the intention, these laws of Edward the Confessor would have been expressly mentioned; and there is not one Saxon term for any thing that relates to feudal tenures, which are the great objects of many of the chapters. There was, on the other hand, the strongest inducement to the barons to wish the continuance of the Norman and feudal law introduced with the conquest. Half the kingdom was held by feudal tenures under them: they were themselves the judges, having what the French call *haute* and *basse justice*: they expounded their own laws, the pleadings of which were likewise in their own tongue. The native English, therefore, or their descendants, could not receive justice from courts so constituted, and which gave the barons at the same time every kind of influence and power. It appears by the last chapter of the charter, that all the attesting witnesses not in holy orders (as for the bishops, abbots, and priors, they sign by their christian names, and that of their bishopric or priory) were of Norman extraction. Whence then could arise the inducement to make it an express article that the Saxon laws should be restored? The introducing the feudal law, on the other hand, with its attendant vassalage, was insisted upon by their ancestors, who had incurred so considerable an expence and risk, when they embarked with William the First in his enterprize. Such adventurers had a right to claim their own terms, as we find likewise to be the case with the first adventurers in the conquest of Ireland, and the Lacies and Mortimers, who, as lords marchers, were employed to extend the English dominion in the adjacent counties of Wales. In short, is it probable, that, having every thing in their power, they would insist upon restoring a law, by which every grant made to their ancestors (and from which their own power and influence at that time arose) should be rendered doubtful, or at least stripped of its greatest advantages and emoluments? I will not anticipate any observations upon the different chapters of Magna Charta any further, than by saying it will most fully appear to any one who examines all the articles of this charter, that the descendants of these Norman barons were by no means forgetful of their own peculiar interests on this occasion, and therefore could never mean to abolish the Norman and feudal



law, which was in every respect so highly advantageous to them.

We can by no means assent to this writer's representation of the origin of English liberty. We know of no author, at least none of reputation, who pretends that it was proposed to renew the Saxon laws, or those of Edward the Confessor, when the Magna Charta was granted; and we with this gentleman had paid a little more attention to English history when he treated on so important a subject. In reviewing Mr. Blackstone's Commentaries\*, we mentioned the famous charter of Henry I. which he granted as soon as he ascended the throne, and which was in effect the Magna Charta of England, till John passed the famous charter which bears that denomination. In the very preamble to Henry's charter it is acknowledged, that the kingdom had been oppressed with unjust exactions, and the renewal of those exactions gave rise to the opposition which produced the first Magna Charta. Had our author consulted the fathers of the English history, he would have perceived Henry I's charter to have been so much in favour of liberty, that though it passed in the year 1100, yet in the year 1213 no copy of it could be found, but one which the patriot archbishop of Canterbury accidentally discovered, and produced to the barons in a council held in September that year at London. The very reason assigned by the archbishop for exhibiting this charter to the nobles was, to fix a determined sense upon the oath which John took at his absolution, that he would re-establish the good laws of his predecessors, and especially of Edward, which are confirmed by Henry I's charter; and the sight of it immediately opened the eyes of the barons, as appears by the following words of Matthew Paris: "*Venientesque ad regem, ibi supra dicti magnates, in lascivo satis apparatu militari, petierunt quasdam libertates & leges regis Edwardi, cum aliis libertatibus, sibi, & regno Anglicæ, & ecclesiæ Anglicanæ concessis, confirmari, prout in charta regis Henrici primi & legibus prædictis ascriptæ continentur.*" That is, "The aforesaid noblemen coming to the king, with a showy military appearance, demanded certain liberties and laws of king Edward, with the confirmation of other liberties granted to himself, the kingdom, and the church of England, as they are contained in the charter of Henry I. and the aforesaid laws."

After this, and many other evidences equally positive, there can scarcely remain a doubt, that the Saxon laws, and those of Edward the Confessor, were considered by the barons as

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\* See p. 324.



the basis of their liberties. Had our author taken the pains to have consulted Matthew Paris, he would have found, that when the king sent the archbishop of Canterbury and the earl of Pembroke to know what were the laws and liberties they required\*, they immediately produced a schedule, the greatest part of which contained the ancient laws and customs of the kingdom; and Matthew Paris is himself of that opinion.

As to the laws of Edward the Confessor not being expressly mentioned, the omission is of no consequence. It is very possible that the Magna Charta was drawn up before the archbishop of Canterbury had discovered Henry I.'s charter; and when we reflect how very industrious king John and his creatures were in destroying the ancient chartularies, and evidences in favour of liberty, notwithstanding all the cautions which had been taken to preserve them, it is by no means improbable that the barons, when they formed Magna Charta, were not possessed of an authentic copy of the Saxon or the Confessor's laws. We are even told by our old historians, that the charter of Henry I. was transcribed into as many copies as there were counties in England, and lodged in the most eminent abbey in each county; and yet it must have been totally lost, had not the archbishop fortunately discovered one in the reign of king John.

We shall conclude our remarks on this subject with observing, as to the spirit of the Magna Charta; that it never was intended to abolish, but to regulate, the feudal constitutions. The successors of the barons who attended the Norman in his conquest of England, felt the weight of the feudal prerogative to be intolerable; for, though it gave them a power of tyrannizing over their inferiors, it left a much greater to the king to tyrannize over them. He could, for instance, arbitrarily command their attendance in the field, or exact what esnage he pleased to excuse them. They could not fortify a castle even on their own estates, and the house of peers was no better than a money-court to the crown. The laws of succession to estates, the reliefs and seisin attending upon them, were undetermined, and rested in the king's breast. In short, till Magna Charta was obtained, the barons of England were no better than the first slaves of the crown, according to the original feudal system introduced by the Norman; but

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\* *Capitula quoque legum & libertatum, quæ ibi magnates confirmari quærebant, partim in charta regis Henrici superius scripta sunt, partimque ex legibus regis Edvardi antiquis excerpta, sicut sequens historia suo tempore declarabit.*

we should not have been so diffuse on this, had it not been a capital point.

Our author says, there is not one Saxon term for any thing that relates to feudal tenures. When he reviews the Anglo-Saxon history, he will perceive that its constitution was in fact feudal, though not in the strict acceptation of the terms introduced by the Conquest, when Saxon words were changed into French and Latin, and when the word *heriot* was expressed by *relevamentum*.

In page 9 we meet with the following curious observation upon forty days being allowed for a widow to remain in the capital messuage.

‘One of the reasons for the widow continuing forty days within the capital messuage was to prevent a supposititious child, which deceit was not uncommonly practised in these times, (as may be inferred from the old writ *De ventre inspiciendo*). Thus likewise by the laws of Hoel Dda, there is still a greater anxiety to prevent this imposition, “*Fœmina, quæ se prægnantem affirmaverit tempore mortis mariti sui, in domo ejus manebit, donec constiterit utrùm prægnans fuerit, vel non; et tunc, si non fuerit prægnans, multam solvat trium vaccarum, et domum et fundum hæredi relinquat.*”

‘It is the fashion at present to laugh at what is called *Bishop Burnet’s warming-pan story*: it appears, however, by Lord Clarendon’s journal, that queen Anne, then princess of Denmark, gave credit to this report; and this imposition was actually carried into execution (according to some of the French chroniclers) by one of the ancient queens of France.’

Though we cannot sufficiently commend this gentleman’s zeal against the pope and the pretender, yet we cannot discover what connexion there is between a widowhood and a warming-pan. It is very possible the princess of Denmark might have had her scruples as to the queen’s pregnancy; but we think that, if our author was determined upon making a digression, he might have introduced a far more pertinent one in the case of the dutchess dowager of Parma, in our own times, who actually kept possession of the principal messuage, and alarmed all Europe under pretence of a big-belly, which she pleaded, till the imposture was, with great difficulty, discovered.

Notwithstanding the above animadversions, we will venture to pronounce, that the work before us contains many excellent and accurate observations. What the author says in treating of Edward I.’s statutes concerning the *prison forte et dure* (which in the year-book of the 8th of Henry IV. is converted into *peine forte et dure*) reflects great honour on his erudition

and



and candor. He has, we think, unanswerably proved, that the original meaning of the statute was, that the criminal should be *closely confined*, and that the present practice of torture is contrary to a fundamental maxim of the criminal law of England in capital offences, in opposition to the two great law authorities, Coke and Hale, who think the punishment was by common law. He proves, from a record in Rymer, that even under Edward I. a woman who was indicted for her husband's murder, and refused to plead, was only committed to close prison, where she subsisted without meat or drink forty days, *via miraculi*, (says the record) for which the king pardoned her. His remarks on this subject are highly worthy the attention of the most learned in the law; and his observations upon the doctrine of libels, or the *libelli famosi* (as they are called) are equally curious and instructive to every lover of English liberty.

We are sorry our limits will not permit us to follow this ingenious gentleman through the rest of his observations. It is doing him no more than justice to say, that the variety of his erudition, and the manner in which he employs it, renders his subject so agreeable, that we read his work, which contains the most thorny parts of the law, with as much pleasure as we could peruse any other composition in polite literature.

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V. *The Earl of Warwick, a Tragedy, as it is performed at the Theatre Royal in Drury-Lane. 8vo. Pr. 1s. 6d. Davies.*

**I**N the course of these our critical labours, we believe that we have not betrayed any remarkable partiality in favour of French writers. Some, perhaps, have imagined us too much under the influence of mere English prejudices; and we must confess, that we still prefer the nature and luxuriance of Shakspeare to the applauded sublimity of Corneille, and exactness of Racine. Justice, however, obliges us to declare, that, since the days of Southern and Rowe, tragedy has manifestly been on the decline in these kingdoms, while the French have much more successfully endeavoured to write up to what they supposed to be the standard of perfection. The French drama has grown warmer and bolder, in proportion as the tragic writers for our own stage have become more frigid and enervate; and it is almost needless to add, that we have lost as much as they have profited by the exchange. Voltaire, amidst all his complaints of the barbarisms of Shakspeare, has availed himself of his works more studiously than many of Shakspeare's



Shakespeare's own countrymen; and our stage has at times subsisted on the offals of Voltaire, originally purloined by the French writer from the board of Shakespeare; witness the tragedy of Zara, which is nothing more than a feeble imitation of Othello. Thus have we had our own Shakespeare served up to us at the third hand, and made a banquet, almost as horrible as that of Thyestes, on the mangled limbs of the father of our drama.

A few years since, M. de la Harpe, a writer much inferior to Voltaire, produced a tragedy on the subject of the Earl of Warwick; a subject not naturally calculated for the meridian of Paris. We could wish, therefore, that the author of the piece before us had given an originality to his Earl of Warwick, by drawing him as he appears in history, rather than have contented himself with copying the portrait, as executed by a French artist. To speak without a metaphor, De la Harpe seems to have deviated from history, not so much for the sake of rendering his fable truly dramatic, as in order to accommodate it to the manners of the people to whom he wrote. King Edward, according to the genius of their government, is treated *en prince*. He is almost wholly stripped of the vices and infirmities which Shakespeare and history have assigned him; and Warwick is inspired with a reverence for the regal authority diametrically opposite to his known character, and smelling too strongly of the principles of prerogative and arbitrary power. The historical character of Elizabeth is equally falsified, but without adding to the interest of the fable, being one of the dearest and most insipid personages that we ever remember to have seen appear on the theatre. In the delineation of Margaret there is more truth as well as spirit. All this is equally applicable to De la Harpe and his imitator; and we can only account for the English author's neglecting to mention the sandy foundation on which he built his play, by supposing the omission to proceed from a conscious shame of his having too hastily abandoned more valuable materials.

On the whole, however, it must be acknowledged, that this gentleman has manifested a genius for the drama, very capable of improvement by further cultivation. His language is, in general, pure and flowing; and the sentiments, tho' trite, not ill turned. Of the construction of his fable we have spoken sufficiently above; and in a future work we would advise him to rely more confidently on himself.

The third act is, we think, the most animated of the whole play, and of that act the most animated scene is the following, which we have therefore subjoined as a specimen of our author's style and manner.

Edw.

*Edw.* ——— Good Suffolk, for a while  
I would be private—therefore wait without,  
Let me have no intruders; above all,  
Keep Warwick from my sight——

S C E N E III.

WARWICK, EDWARD.

*Warw.* Behold him here;  
No welcome guest it seems, unless I ask  
My lord of Suffolk's leave—there was a time  
When Warwick wanted not his aid to gain  
Admission here.

*Edw.* There was a time perhaps,  
When Warwick more desired and more—deserv'd it.

*Warw.* Never; I've been a foolish faithful slave;  
All my best years, the morning of my life  
Hath been devoted to your service; what  
Are now the fruits? disgrace and infamy;  
My spotless name, which never yet the breath  
Of calumny had tainted, made the mock

For foreign fools to carp at: but 'tis fit  
Who trust in princes should be thus rewarded.

*Edw.* I thought, my lord, I had full well repay'd  
Your services with honours, wealth, and pow'r  
Unlimited: thy all-directing hand  
Guided in secret ev'ry latent wheel  
Of government, and mov'd the whole machine:

Warwick was all in all, and pow'rless Edward  
Stood like a cypher in the great account.

*Warw.* Who gave that cypher worth, and seated thee  
On England's throne? thy undistinguish'd name  
Had rotted in the dust from whence it sprang,  
And moulder'd in oblivion, had not Warwick  
Dug from its sordid mine the useless ore,  
And stamp'd it with a diadem. Thou know'st,

This wretched country, doom'd, perhaps, like Rome,  
To fall by its own self-destroying hand,  
Toft for so many years in the rough sea  
Of civil discord, but for me had perish'd.  
In that distressful hour I seiz'd the helm,  
Bade the rough waves subside in peace, and steer'd  
Your shatter'd vessel safe into the harbour.

You may despise, perhaps, that useless aid  
Which you no longer want; but know, proud youth,  
He who forgets a friend deserves a foe.

*Edw.* Know too, reproach for benefits receiv'd  
Pays ev'ry debt, and cancels obligation.

*Warw.* Why, that indeed is frugal honesty,  
A thrifty saving knowledge, when the debt  
Grows burthensome, and cannot be discharg'd,  
A sponge will wipe out all, and cost you nothing.

*Edw.* When you have counted o'er the numerous train  
Of mighty gifts your bounty lavish'd on me,  
You may remember next the inj'ries  
Which I have done you; let me know 'em all,  
And I will make you ample satisfaction.

*Warw.* Thou can'st not; thou hast robb'd me of a jewel  
It is not in thy pow'r [to restore:  
I was the first, shall future annals say,  
That broke the sacred bond of public trust  
And mutual confidence; ambassadors,  
In after times, mere instruments, perhaps,  
Of venal statesmen, shall recal my name  
To witness, that they want not an example,  
And plead my guilt, to sanctify their own.

Amidst the herd of mercenary slaves  
That haunt your court, cou'd none be found but Warwick  
To be the shameless herald of a lye?

*Edw.* And woud'st thou turn the vile reproach on me?  
If I have broke my faith, and stain'd the name  
Of England, thank thy own pernicious counsels,  
That urg'd me to it, and extorted from me  
A cold consent to what my heart abhor'd.

*Warw.* I've been abus'd, insulted, and betray'd;  
My injur'd honour cries aloud for vengeance,  
Her wounds will never close!

*Edw.* These gusts of passion  
Will but inflame them; if I have been right  
Inform'd, my lord, besides these dang'rous scars  
Of bleeding honour, you have other wounds  
As deep, tho' not so fatal; such perhaps  
As none but fair Elizabeth can cure.

*Warw.* Elizabeth!

*Edw.* Nay, start not, I have cause  
To wonder most: I little thought indeed  
When Warwick told me I might learn to love,  
He was himself so able to instruct me:  
But I've discover'd all. —

*Warw.* And so have I;  
Too well I know thy breach of friendship there,  
Thy fruitless base endeavours to supplant me,

*Edw.*



*Edw.* I scorn it, sir,—Elizabeth hath charms,  
And I have equal right with you to admire them;  
Nor see I ought so godlike in the form,  
So all-commanding in the name of Warwick,  
That he alone shou'd revel in the charms  
Of beauty, and monopolize perfection.  
I knew not of your love.

*Warw.* By heav'n, 'tis false!  
You knew it all, and meanly took occasion,  
Whilst I was busy'd in the noble office,  
Your grace thought fit to honour me withal,  
To tamper with a weak unguarded woman,  
To bribe her passions high, and basely steal  
A treasure which your kingdom cou'd not purchase.

*Edw.* How know you that? but be it as it may,  
I had a right, nor will I tamely yield  
My claim to happiness, the privilege  
To choose the partner of my throne and bed:  
It is a branch of my prerogative.

*Warw.* Prerogative!—what's that? the boast of tyrants:  
A borrow'd jewel, glitt'ring in the crown  
With specious lustre, lent but to betray,  
You had it, sir, and hold it—from the people.

*Edw.* And therefore do I prize it; I wou'd guard  
Their liberties, and they shall strengthen mine:  
But when proud faction and her rebel crew  
Insult their sov'reign, trample on his laws,  
And bid defiance to his power, the people,  
In justice to themselves, will then defend  
His cause, and vindicate the rights they gave.

*Warw.* Go to your darling people then; for soon,  
If I mistake not, 'twill be needful; try  
Their boasted zeal, and see if one of them  
Will dare to lift his arm up in your cause,  
If I forbid them.

*Edw.* Is it so, my lord,  
Then mark my words: I've been your slave too long,  
And you have rul'd me with a rod of iron,  
But henceforth know, proud peer, I am thy master,  
And will be so: the king, who delegates  
His pow'r to other's hands, but ill deserves  
The crown he wears.

*Warw.* Look well then to your own;  
It sits but loosely on your head, for know,  
The man who injur'd Warwick never pass'd  
Unpunish'd yet.

*Edw*

*Edw.* Nor he who threatened Edward—  
You may repent it, Sir,—my guards there—seize  
This traitor, and convey him to the Tow'r,  
There let him learn obedience.

(Guards enter, seize Warwick, and endeavour to  
disarm him.

*Warw.* Slaves, stand off:  
If I must yield my sword, I'll give it him  
Whom it so long has serv'd; there's not a part  
In this old faithful steel, that is not stain'd  
With English blood in grateful Edward's cause.

Give me my chains, they are the bands of friendship,  
Of a king's friendship, for his sake a while  
I'll wear them.

*Edw.* Hence: away with him—

*Warw.* 'Tis well:  
Exert your pow'r, it may not last you long;  
For know, tho' Edward may forget his friend,  
That England will not.—Now, sir, I attend you.

VI. *Observations on the Customs and Manners of the French Nation,*  
*in a Series of Letters, in which that Nation is vindicated from the*  
*Misrepresentations of some late Writers. By Philip Thicknesse,*  
*Esq. 8vo. Pr. 2 s. Davis.*

WE know not how it happens, that men who are dangerous in their social, are generally despicable in their literary, capacity. Cannot a fellow, who by a train of unparalleled indulgences is suffered to carry his ears out of one kingdom into another, wear them peaceably, without braying and kicking the dirt about, so as to convince the public that he is possessed of *every* asinine quality? To be so fortunate as to escape the pillory, and so impudent as to talk of persecution, is uncommon effrontery; and it is seldom we see weakness and wickedness so intimately united as—Hold!—what are we talking of?—We have mistaken the book—That which we mean to review is *Observations* by the author of *Man Midwifery Analyzed*.

This beneficent gentleman exhibits his observations in no fewer than twenty-two letters, containing a period between the 1st of May and 21st of October of this present year. His first and second letters, which are calculated for the meridians of inns and post-houses, are written in a stile perfectly suited to the subject. In the third, we meet with such hints as inspire us with a wonderful idea of the author's valour. He insinuates that



that he had left his own country to decide a point of honour in France ; but that the other party had no stomach for the adventure. What must become of poor old England, should she be deprived of the services of this courageous commander? and yet she is threatened with that irreparable loss. But let the author speak for himself.

' Ardres is most delightfully situated, and though a very small town, it is, or rather was, very strongly fortified. I presume its strength was owing to its being in the hands of the French, when the English possessed Calais ; one of the bastions is called the bastion De Banquet, for on it, a king of France and the king of England were entertained. At the Benedictine convent there I placed my daughter, which is, in all respects, better than either of the convents at Calais, were it not cheaper ; the principal nun speaks English very well, and is a sensible, well behaved woman : I conversed with several English young ladies under her protection, who all seemed happy and contented ; those parents, however, who would be terrified at the thoughts of a child's conversion to the Catholic religion, ought not to send them to any convent for education in France ; for though they do not attempt to convert the children by any indirect means, there are many indirect methods, and the ceremony of high mass must naturally have much influence upon young minds ; add to this, they are obliged to attend divine service constantly, and they are continually hearing the bigotted part of the convent lamenting that " so fine a girl, or so sensible a girl, (or the like) should not be in the only safe road to heaven ;" while, perhaps, the Catholic girls of the same age, throw out an insinuation to the Protestant misses, that if they were to die in the convent, they would not be buried, but thrown into the town ditch, and be eaten by the dogs.

' My daughter, who is now fifteen years of age, with, I hope, a very tolerable capacity, and who had been six months in the Benedictine convent at Calais, asked me upon the road, whether if I settled in France, I would change my religion ? I concealed my surprize at this question, and replied, I was very doubtful whether I *could* do that or not ; and then, in my turn, I asked her whether she had any thoughts of changing hers ? " I like the religion very well, she replied, and so does every English lady in our convent, who would all change if they durst." I should not have said thus much on the subject of religion, but that you seemed inclined to have sent your daughter over, and therefore I thought myself bound to say no less, and leave you to be guided by your own good judgment ; assuring you, at the same time, that I am under no great concern about the fate of my own children, having experienced too much

much persecution in my own person, and in my own country, to be solicitous to breed up my children (in a country where they must now, in all probability, live and die) to be subject to persecutions on that score.'

The fourth letter praises a French officer, and abuses a French fiddler. Some of our readers, perhaps, may be inclined, from their knowledge of our author's judgment of men and things, to believe that the latter is the most agreeable companion.

Letter V. is written from the top of a mountain so high, that the writer loses sight of common sense. In the sixth, he descends from the mountain, but does not seem to have recovered his preceding day's loss. 'The dogs (says he) knew me to be either an Englishman or a stranger, (how elegantly expressed!) for I could not stir out, but they were in full cry after me.'

The seventh letter is dated from Lisle, where soldiers have but five sols a day subsistence, hackney coaches ply, and people dress their hair. 'I am apt to think (says our author) the taking of snuff, the powdering of the hair, and the great attention shewn by all degrees of people in France, to adorn their persons, is a piece of state policy to prevent their employing their intellectual faculties; and yet, with all this, the Flanders-kins are very dirty people, and seem almost strangers to sentiment and delicacy. A girl of twelve years of age will do that *business* in the public street here, that one of the same age in England would be ashamed to own she did in private! and some still older. An innocent, modest, blushing country girl is not to be seen in this part of France.'

Never did Longinus more happily accommodate his style to his subject, than has our noble commander in the above quotation!

The eighth letter is written from Paris, where, he says, 'there are no inns, as in London, which will receive any horses but their own;' an expression which, with others in the same epistle, inclines us to suspect the gentleman has not recovered the friend who strayed from him on the top of the mountain. Letter IX. is dated from the same capital, of which the author is already tired. 'There are (says he) *certainly* more coaches in Paris than in London, and, I believe, more inhabitants; but *certainly* London is more than one third larger.'—Poor gentleman! That woful top of the mountain!—He then tells us, that the Seine *must be considered* a wonderful and noble river; and towards the end of the letter he adds somewhat about an Irish peer's portrait. Letter X. informs us 'there are two palaces at St. Germain, the new and the old, though it is hard to guess which is the new one, as they are *certainly* both old.'

Ele-



Elegant, and well-expressed again! and can only be equalled by the beautiful *twining* river to be seen in the plain, and the fresh mackarel our author eat in the town of St. Germain.

In the eleventh letter the writer has a *lick* at the Critical Reviewers, who most candidly acknowledge they have deserved the abuse (gross as it is) for the tenderness with which they treated a most infamous transaction, as well as the quarter they offered to Squire T. out of compassion to his then supposed misfortunes.

Having thus drudged through half of these Letters, we cannot suppose any of our readers so ignorant as not to perceive the view with which they are written. The author, conscious that no gentleman can be mean enough to roll with him in his own profession in England, puts himself up to sale in a foreign country; tells his readers that he has no qualms about religion, which used to be so troublesome to Englishmen; and endeavours to write himself into preferment by laughing at Dr. Smollett for painting the French as they really are. He is, however, so very inconsistent even with his own professed principles, that he bespatters those whom the doctor has only touched; and has drawn a more hideous picture of the French commonalty, than we remember to have seen in any other writer.

Can we suppose any one so much of a madman as to doubt there are to be found in France, persons distinguished for merit, piety, and virtue?—Who will not censure this writer for having most ungratefully published to the world, the names of those who have befriended HIM, without acquainting us that they were ignorant of his character?—From the people, our letter-writer rises to the king of France, whom he represents as the most amiable of mankind. The queen and the Dauphin likewise partake of his daubing; and the fifteenth letter is employed in telling us how well Lewis XV. can shoot flying; there we are also entertained with the most important adventure of our author's having picked up a crippled partridge on the road, and of his intending to sup on it, had not the poor bird flown out of his pocket.

The next letter contains a description of our author's house, together with a chapter of *shrugs*; and the sixteenth, an encomium upon the French king's clemency in being graciously pleased to order a poor boy to be beheaded at Abbeville, for a drunken frolic attended with no consequence. In letter XVII. we learn, that some of the French women are very handsome, and that every barber in France wears a sword. The eighteenth is meant as an abuse of Dr. Smollett, (who, by the bye, has not, for several years past, had the least concern with the

Critical Review \*) and, for his sake, of his country. 'The very dirtiest and lowest beggars (says Squire Thicknesse) in France, would find a good sale for their old cloaths in the kingdom of Scotland.' — The deuce is in it, if this won't do! — Why, this is sufficient to deserve a marshal's baton.—But what could tempt his 'Squireship to rave in the same letter about a residence for some months in the King's Bench prison!—The remaining part of the collection is employed by our author in hackneyed encomiums upon himself and the French nation, in abusing the English, and in eating a turbot with his favourite landlord Monf. Deffin at Calais.

We ought perhaps to apologize to our readers for the length of this article, since it is employed on so despicable a subject; but as we warmly recommended the Letters of Dr. Smollett and Mr. Sharpe, we were willing to exhibit to our readers the strength and beauty of the arguments which have been brought against their performances; and, at the same time, to give a specimen of our author's elegant stile and delicate manner.

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VII. *The History of Eliza: Written by a Friend.* 12mo. Pr. 6s. Doddsley.

THO' this performance is of the novel kind, yet we scarcely meet with an occurrence in it which may not happen in common life, without appearing extraordinary. It exhibits a proof that rational sentiments, just reflections, and an elegant narrative, more than compensate for the want of wonderful incidents, violent emotions, sublime characters, floods of grief, and seas of sorrow. The writer of this little piece has rendered her story interesting, tho' simple; and affecting, without being wrought into that hurricane of distress and those romantic situations which bedizen the works of French novelists and their imitators. However, even this novel is not without its story-traps. The author has availed herself of the immemorable privilege of making her hero and heroine excessively handsome, supremely virtuous, agreeably sensible, &c. and brings them acquainted by the stale incident of *his* delivering *her* from the danger of being overturned in a chariot, which was plunged into a brook swelled with rain.

Eliza, the heroine of the story, is the daughter of a gentleman, who having by gaming and dissipation reduced his fortune, finds himself obliged to marry for his second wife a rich lady,

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\* We have thought proper to apprize our readers of this circumstance, as we have lately seen the Doctor abused in several publications, on the supposition of his being still concerned in this Review.



lady, but an artful deceitful woman. Miss Denby, her daughter, who is described as possessing all her mother's art and dissimulation, is about two years older than Eliza, who has a fortune of sixteen thousand pounds independent of her father, which, however, his extravagance had privately reduced to less than one fourth of that sum.

Mr. Harley, the name of our hero, is the son of a decayed gentleman, whose estate being mortgaged to his near relation Sir William Harley, a covetous old knight, his wife, son, and daughter, find themselves at his death in very indifferent circumstances. Sir William, however, takes young Harley into his family, and gives him an excellent education; tho' without declaring that he intended to do any thing farther for him, which creates some uneasy, and we think improper, sensations in the mind of the young gentleman, who knew he was heir at law to Sir William's estate.

In the mean time, love makes a rapid progress in the hearts of Eliza and Mr. Harley. Fortunately for the lovers, Sir William and Mr. B. Eliza's father, become very intimate, which gives Harley frequent opportunities of paying his addresses to his mistress. Mr. B. discovers their mutual passion, and presuming that Sir William would make a handsome provision for his kinsman, engages to favour their union; hoping, at the same time, to manage matters with such address, that the marriage shall be concluded before the abatement of Eliza's fortune is discovered. When these circumstances are communicated to Sir William, he receives the proposal with great coldness; hints that he may marry himself; and is with difficulty brought to settle four hundred pounds a year upon his kinsman, provided six thousand pounds of Eliza's fortune was paid into his hand: to which Mr. B. agrees. During those transactions, Miss Denby falls in love with Mr. Harley, writes him an impudent letter declarative of her passion, and is answered by him with a flat repulse. This answer falls into the hands of Eliza's maid, and she communicates it to her mistress, whom Miss Denby had maliciously made uneasy by pretending that Harley was unfaithful; the sight of the letter, however, restores Eliza to perfect tranquillity.

Every thing relating to the marriage is now agreed upon; and Mr. B. conscious that he was not able to raise the six thousand pounds, sets out for London with his daughter and Mr. Harley, in order to supply the deficiency out of the sums which he knew his wife had in the funds, but which she would not consent he should touch. On his arrival at London, he has the mortification to understand, that he had spent all Eliza's fortune to three thousand pounds; and that his present wife, before her marriage,

had made over her whole fortune to two of her relations. This dreadful news he communicates to Eliza and her lover, who are at first thrown into the deepest consternation; but love steps in, wipes up their tears, supplies their losses, and Mr. B. promises that, whatever happens, they shall be married. At the same time, he resolves to apply to his wife for a sum necessary to enable him to agree with Sir William; but while he is meditating in what manner to proceed, the baronet, Mrs. B. and Miss Denby suddenly arrive in London; and in their first conversation with Mr. B. and Mr. Harley, it appears that Sir William was on the point of marrying Miss Denby.

The second volume introduces a very disagreeable scene of rage and reproach between Mr. B. and his wife, who at last inclines to sacrifice some part of her large fortune to his necessities. He acquaints the lovers with this happy incident, which fills them with transports, as Sir William was still willing the marriage should be concluded, provided the six thousand pounds was paid down. While matters were in this hopeful train, Eliza's maid, full of affection for her mistress, imprudently sends a penny-post letter to Sir William, inclosing Harley's answer to Miss Denby, which she had artfully preserved. Sir William, on receiving the letter, taxes Harley with being the author of it. The young gentleman could not deny it; the baronet abuses him; and Harley prepares to quit his house, when Mr. Irwin, his worthy tutor, who was at the same time chaplain to Sir William, puts into his hands bills to the amount of five hundred pounds, as the last mark of the baronet's bounty; but learns at the same time, that Harley was possessed of Miss Denby's original letter. Our hero retires to his mother's house, and Sir William remains fully convinced that the penny-post letter and its contents were contrived by his kinsman to break off his match with Miss Denby; whilst she, thinking that Harley has sacrificed her, agrees to marry the baronet. The waiting-woman confesses the truth: but all in vain; Sir William is equally incredulous and inexorable, and the marriage is celebrated.

Soon after Mr. B. worn out with vexation, dies, and resigns the guardianship of Eliza to one Mr. Elford, who carries her to his house, but is by no means inclinable to favour the addresses of Harley, whose low circumstances discouraged him from frequent visits.—The fidelity of Eliza, however, is proof against all considerations of fortune; and at last, with the consent of Mr. Elford, she gives her hand in marriage to her lover. After their wedding, they retire to a plain but elegant house in the country, where all is satisfaction and serenity for some time, till solitude produces in the mind of Harley some over-refined notions



notions concerning the indigence and obscurity to which he had reduced his Eliza. She becomes alarmed at the visible gloom which hung upon his spirits; and at last, they come up to London, where they launch out into higher life, till Mr. Harley, who, by his mother's death, had fallen into an annuity of fourscore pounds per annum, found his finances greatly reduced. However, flattering himself with the hopes of obtaining some lucrative post or employment, by the help of the persons of distinction with whom he was acquainted, he still continues in the same dissipated state.

Eliza, during her stay in London, becomes acquainted with a most infamous Irishwoman, one Mrs. Vere, who, under decent appearances, was a private procuress. By this creature's management our heroine assumes a more gay behaviour, that she might the more successfully recommend herself to her husband's great friends, among whom was lord L. son to a minister of state. This nobleman falls in love with her, entertains her with private concerts of music, and has frequent interviews with her at the house of Mrs. Vere, who acts all this time in confederacy with lady Harley for the destruction of Eliza. By a strange unexpected turn of fortune, for which the author does not satisfactorily account, lady Harley sends for Eliza and puts five hundred pounds into her hands, as a present from her husband to Mr. Harley. The latter receives it with perhaps too much indifference, and all on a sudden turns violently jealous of his wife, whom he taxes with being obliged for the five hundred pounds to lord L. and produces a letter giving him that information. He likewise tells her he had been with Sir William and his lady, who disclaimed all knowledge of the matter; and that lady Harley protested she had not seen her face since her marriage. A tender scene follows, which, however, ends in a separation, and Eliza retires to her dwelling in the country. Mr. Harley remains at London, begins to believe his wife innocent, and is indelicate enough, in order to discover the truth, to make some amorous approaches to lady Harley, which she receives so favourably, that she writes him a second letter, containing a fresh declaration of her love, and appointing him to meet her. This letter was not signed, but contained bank-bills for two hundred pounds, with a promise of a future supply when needful.

It is surprising, that Harley, who was before possessed of Lady Harley's hand writing, did not, 'till he received this second letter, perceive that it was written by the same person who had sent him the anonymous information of Eliza's infidelity with lord L. Here we think the author has fallen into some impropriety, especially when we reflect on lady Harley's cautious,

cunning character. Be that as it may, our hero returns the two hundred pounds, with an upbraiding letter, to lady Harley; flies down into the country; throws himself at Eliza's feet; lays his discovery before her; obtains her pardon; their halcyon days return; Eliza becomes pregnant; and her husband carries her to town, to be delivered. Upon their arrival, Mr. Irwin informs them, that sir William, who was ill in bed, desired to see Harley, and that he was dissatisfied with his wife's conduct. It was with difficulty that Harley got admittance to the baronet's bed-side, so strictly was he watched by his lady. A thorough reconciliation ensues; and sir William gives up to his kinsman the writings of his father's estate, acquainting him at the same time that he had taken care of him in his will. Our hero flies in raptures with this news to Eliza; sir William dies, and leaves him ten thousand pounds by his will; and the son which sir William's lady had given him, is expected daily to die, in which case Mr. Harley will undoubtedly succeed to the title and estate.

Notwithstanding the inaccuracies we have already animadverted on, and some others which an intelligent reader may discover in this performance, the manner in which it is written, as well as the purity of the principal characters, but, above all, the propriety with which that of Eliza is supported, discover great merit. The moral inculcated seems to be, That connections, and even an acquaintance, with bad and designing people, are productive of the most uneasy situations; and that no precaution ought to be unemployed in obtaining the true characters of those with whom young persons keep company, or cultivate familiarity.

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VIII. *Four Dissertations, on the Reciprocal Advantages of a perpetual Union between Great-Britain and her American Colonies. Written for Mr. Sargent's Prize-Medal. To which (by desire) is prefixed, an Eulogium, Spoken at the Delivery of the Medal at the Public Commencement in the College of Philadelphia, May 20th, 1766.* 8vo. Pr. 2s. 6d. Payne.

THE progress which the polite arts are making among our fellow-subjects in America, particularly those of Philadelphia, must afford to every British subject the highest satisfaction. The more the human mind is cultivated by learning, the more sensible it becomes of the value of regulated Liberty; and the improvement of that sensibility is peculiarly proper for British Americans. Mr. Sargent, the public-spirited founder of the medal which gave birth to these Dissertations, designed it



as a reward for the best English essay on the reciprocal advantages of a perpetual union between Great-Britain and her American colonies. The medal was presented to the college of Philadelphia, to be disposed of by trustees; and surely no subject could be more judiciously chosen, as we are informed that the account of the repeal of the American stamp-act was received at Philadelphia, the day before the delivery of the prize eulogium, viz. May 19, 1766.

Though the first of these Dissertations obtained the prize, which was adjudged to its author, John Morgan, M. D. F. R. S. and professor of the theory and practice of physic in the college of Philadelphia; yet it is accompanied by three unsuccessful Dissertations, the publication of which we are unwilling to say might be owing to that conscious fondness which every author feels for his own performances, and which too often leads him to think that they are censured, by the preference conferred on those of another on the same subject.

These Dissertations are ushered in, first, by a preface addressed to Mr. Sargent; secondly, by an eulogium (a foolish French academical term, which ought to be struck out of our language) pronounced, at the delivery of the medal, by Dr. Smith, provost of the college. With respect to the prize dissertation, we cannot flatter the author with being a Cicero in eloquence, or a Bacon in erudition. The principal arguments he advances in favour of a perpetual union are derived from two sources.

First, from a consideration of the nature and extent of the commerce that subsists between Great-Britain and her colonies, and the amazing increase of riches and power which they reciprocally derive from that commerce.

Secondly, from the glorious prospect of the advancement of the protestant religion, which they profess, and spreading the gospel in its purity, through the vast benighted regions of this western world.

He then proceeds to a general view of the present state of the colonies, and touches on their improvement in the following manner.

Can the warmest imagination form to itself an idea of aught more sublime and delightful, than those happy effects which commerce, and the full enjoyment of civil and religious liberty, have so suddenly produced in countries, which were not long since the dreary haunts of savage beasts and savage men. Where ignorance and barbarity frowned over the uncultivated earth, gay fields now smile, bedecked in the yellow robe of full-eared harvest; cities rise majestic to the view;

fleets too croud the capacious harbour with their swelling can-vas ; and swarms of chearful inhabitants cover the shore with monuments of their industry, through a long tract of two thousand miles.'

We suppose the Doctor imagined that he had happily united the oratorical and poetical powers in this passage ; though we think it contains that kind of redundancy which Cicero says ought to be *depascenda stilo*. Eloquence admits of being animated, but not of being poetical, and far less florid.—The author proceeds next to the advantage of planting colonies, particularly to Great Britain. He treats of the natural advantages of America, its conveniencies for settling of colonies, and the condition of England before she had any. He then expatiates on the usefulness of our colonies in taking off the manufactures of Great Britain ; and says, that above a million annually might be saved or added to the stock, by a proper encouragement of many articles that might be raised in America. He afterwards enters into farther discussions on the American trade, and its importance to Great Britain ; but he is not very diffuse as to the importance of Great Britain to America, 'because, says he, this is a subject upon which every writer seems to be agreed.' This we think is a pretty extraordinary reason, as the advantages of a perpetual union between Great Britain and her American colonies, are supposed to be reciprocal. An appendix is added, containing a general view of the trade of the American colonies, their produce, exports, &c. chiefly extracted from approved histories, and authentic memoirs.

As to Dr. Morgan's erudition, he affects no great display of learning in his Dissertation ; and the chief authority he quotes is a school-book called the Preceptor, printed some years ago to assist such fine young gentlemen as are unwilling to be at the trouble of applying to study, in order to acquire learning. To confess a truth, we cannot bestow any warm encomiums on the discernment of the trustees who adjudged the prize to this Dissertation, in preference to the other essays on the same subject ; and particularly the second, by Mr. Watts, from which we are sorry that our limits will not admit of our giving any extracts. The third Dissertation, we think, is too much in the declamatory stile, as well as the fourth, which was written by Francis Hopkinson, Esq.



X. *The Conduct of the Late Administration examined. With an Appendix, containing Original and Authentic Documents.* 8vo. Pr. 3s. 6d. Almon.

**T**HE writer of this pamphlet, who seems greatly indebted to the author of the *Considerations on the Trade and Finances of this Kingdom*\*, sets out with establishing the reasonableness and utility of the stamp-act; a subject we have already amply discussed, if not exhausted, in former Reviews†. We must not, however, omit a strong vindication of Mr. Grenville's conduct while he resided at the Treasury-board, against the popular outcry raised by the Americans, as if the duties of the stamp-act would drain their country of all its current specie; for we are told by a Treasury minute, entered July 9, 1765, it was directed, "That, in order to obviate the inconvenience of bringing into this kingdom the money to be raised by the stamp duties, all the produce of the American duties, arising or to arise by virtue of any British act of parliament, should from time to time be paid to the deputy pay-master in America, to defray the subsistence of the troops, and any military expences incurred in the colonies."

We have no objection to offer against this author's representation of the American affairs previous to the repeal of the stamp-act, except that it contains nothing new, or at least different, from former publications on the same subject. The writer blames the then administration for their remissness in the orders issued to quell the insults offered by the Americans to their mother-country, upon the stamp-act being passed. A minister in a very high department of state is particularly pointed out, as rather encouraging than giving the necessary orders for suppressing those tumults. His own letters are often appealed to, as well as the papers published in America, most of which have been already printed. The author then proceeds to animadvert upon the connexions between the late ministry and a newly created peer, and concludes with an address which he supposes to be made by a member's constituents to himself, and which we shall transcribe as a specimen of the author's principles and abilities in writing.

When I entrusted to you the care of my interests, and the power of granting some part of my property for the services of the state, I entrusted it in confidence that this power would never be used but on the calls of necessity, and would ever be exercised with justice. The character of a legislator demands

\* See p. 346 of this vol. † See vol. xx. p. 472, & passim.

the strictest attention to that general good which arises from subjecting the several interests of the landed and commercial parts of the state to one common end ; and a mind too steady to be diverted from the pursuit of this end either by hopes or fears, by authority or by tumult. If it was wise or prudent to relax for a time the springs of government ; to give opportunity to an inflamed and misguided people to return to their allegiance ; that time has been given : the stamp act was repealed on the motives of condescension to mercantile interests and fears, and to popular violences ; that hour of tumult is passed : if lenity to the colonists was then necessary, justice to England now claims its turn : sacrifice no longer the *unalienable rights of supreme jurisdiction to the new and illegal claims of provincial assemblies* ; but if the Americans enjoy the privileges, let them participate in some degree of the burthens of their fellow subjects. If their ability could have been doubted before, the administration in 1764 and 1765 increased it by encouraging their cultivation and commerce ; they have received more immediate advantages, at the expence of England, from the ministry which followed : if there could be any doubt whether these favoured children would be reclaimed to obedience by concessions, that doubt is removed. They would not express that encroaching gratitude, which is contained in their addresses, if the object were only the repeal of a particular and light duty ; it is plain that they understand the conduct of England to be an acknowledgement of the right which they claim, of taxing themselves.

Their temper is still more plainly proved by the indignation they express at the claim of England to sovereignty, and at the bare mention of *requiring* them to repair the damages, for the insults are irreparable, which the officers of England have suffered at their hands.

The last and strongest proof arises from their conduct ; for it is certain that in the town of Boston, the execution of the custom house laws is now actually suspended, and seizures of smuggled goods prevented by open force in despite of the government of Great Britain. Now then at length call on them for an aid in some proportion to their ability ; and oblige them to confess, not in words, but by obedience, the authority of England. Relieve me from that appearance of partiality which doubles the weight of every burthen which you impose ; and while every necessary of life is taxed to its utmost bearing, do not deprive me of the melancholy consolation which I draw from believing that the taxations are equally laid on all my fellow subjects.

I submit



I submit to taxes as they are the purchase of peace and security; do not while you receive the price, withhold the reward; nor encourage every species of outrage tending to the dissolution of society by granting those exemptions to rebellion, which you refuse to obedience. If tumult can extort the repeal of a duty to be levied chiefly on the rich, while acquiescence is repaid by an additional and perpetual land tax on the poor, will you not excite the insurrections which you reward; and discourage that submission which is thus made to bear more than its own burthen? at least do not treat with more tenderness your emancipated and rebellious colonists, than those of your countrymen, who have perhaps been encouraged in tumult by American success. If the poor English peasant, driven into a temporary insurrection by the whip of that severest master Want, is taught to expect *condign punishment and speedy justice*, and calls forth the vigour and vigilance of government, let the wanton Americans forming a concerted plan of obstinate rebellion on occasion of a tax uncollected, and which would almost have been unfelt, awaken other sentiments than those of the *utmost lenity*.

To impose with success on the Americans that proportion of the public burthen which they ought to bear, seize the opportunity, while a general peace leaves you at liberty to employ in this service, whatever force may be necessary for it; and while the infirm and disjointed state of the provinces renders a small force equal to the work; an opportunity which may soon pass, and the neglect of which must be fatal to the very safety of Great Britain. Other misfortunes may be repaired or borne, the loss of battles or of cities may be redeemed or compensated in more prosperous hours; but if you suffer this important hour to pass unimproved, it is lost for ever; the Americans will add to confidence in their claims, strength to support them; they will turn our favours to them into reasons of resistance, and refuse to receive any longer our manufactures, which are become expensive by being loaded with taxes imposed for their protection; they will cease to be the colonies of England, and we shall have more than doubled the burthen of our national debt in a war undertaken for their defence, and the successes of which were all directed to their advantage, to enable them to pour the benefits of their trade into the bosom of our commercial rivals. The declaratory law asserting the power of Great Britain to the Americans, will hold forth *only a delusive and negatory affirmation of the right of the legislature of this kingdom*, if not followed by some bill which shall exert it. The surrender of so unalienable a jurisdiction, when this surrender might, and certainly in America would be attributed to such motives,

motives, demands a subsequent vigour and firmness; if now, when time for recollection has been given, you neglect to pursue those measures, which justice and necessity demand from you; and to which duty, gratitude and interest ought to secure obedience from them, the whole new world ceases for ever to be subject to your authority.

Ministers for the purposes of interest and party may wish to continue this partial exemption; but you can act from no motives but those of justice; your interest is united to your duty; and you cannot without departing from both give any support to a minister capable of such a conduct. If the public see with regret the power of government in the hands of lord Ch——m, it is from the dread not so much even of his continental, as of his colonial system: it was from the commerce of the American part of our dominions that those resources were to be drawn, which his extravagance have rendered so necessary. But to continue every species of profusion, and, by throwing wantonly his pensions into every open hand, to load the present revenue; while by emancipating the colonies he prevents even future improvements; is at once to divide the river of our wealth till it is lost in a thousand private channels, and to cut off its communication from that spring, by which it should be supplied. We had less to fear from the inability of the last, than from the desperate rashness of the present statesman; if the former connived at the colonists withdrawing themselves from our dominion, this professes on principle to throw them from us. If we have almost lost America by the timidity and neglect of those who did not venture to deny our right to the dominion of that country, can we hope to recover it under his guidance, who is almost the only man in England who ventures to assert it owes us no subjection? If then in this hour of danger, when vigour and firmness are necessary to reclaim the colonies to our obedience, you see a junto formed of the minister who has taught them to despise our authority, joined to the peer who declares they are exempted from our dominion, you will not be satisfied with an unactive pity for your country; but will exert your best abilities to vindicate her rights, and provide for her security; and to oppose by every constitutional method, ministers who are convicted of having sacrificed to their jealousy, resentment, ambition, and interest, the safety of our officers, the dignity of our state, the stability of our commerce, and the rights of our Legislature.

This performance is plausible, and it would perhaps be difficult to give a satisfactory answer to the reasoning it contains. We are, however, of opinion that its chief tendency is to revive a subject of debate, which every well-wisher to his country should wish to be buried in oblivion.



X. *A Concordance to the Greek Testament: With the English Version to each Word; the principal Hebrew Roots corresponding to the Greek Words of the Septuagint; short critical Notes where necessary; and an Index, for the Benefit of the English Reader. By John Williams, LL. D.* 4to. Pr. 10s. 6d. Buckland.

**A** Concordance to the Greek Testament is of singular use to every student in divinity, as it is impossible to discover the precise meaning of many words and phrases which are used by the sacred writers in a sense peculiar to themselves, without a critical examination of every passage in which the same expressions occur. This method of investigating the various signification of *ῥῆσις* and *πνεῦμα*, has been successfully pursued by the learned and ingenious author of a Treatise on the Doctrine of Irresistible Grace. A concordance, however, is only valuable in proportion to the excellence of the author's plan.

H. Stephens, in his concordance, has ranged every word in alphabetical order; has given the different acceptations of it in Latin, and regularly cited the passages in which it is repeated.

Du-Gard, in his Lexicon, has taken the words exactly as they stand in the text; and, after giving the interpretation and etymology, has noted the cases, moods, tenses, dialects, and other particulars: and as the reader is referred to every word in the New Testament, except a small number which are inadvertently omitted, he has, in one volume, both a lexicon and a concordance.

In the work now before us, Dr. Williams has pursued a more compendious method. He has given the words without any of their grammatical variations: such therefore as *πνεῦμα*, *εἶπε*, and *ἔτατο*, are not inserted, as in Du-Gard; but *οὐρα*, *πῆλω*, and *ἀρχομαι*. The English words used by our translators are generally annexed, with the corresponding Hebrew roots, extracted from Trommius's Concordance to the Septuagint version of the Old Testament. The author has subjoined several marginal notes, which are very judicious; but they are extremely short, and the greatest part of them are borrowed from other writers. He has not therefore exhibited many specimens of his own ingenuity in this production. A note might have been subjoined to such words as *ἀναγινώσκω*, Luke xiv. 23. *ζωγῶ*, 2 Tim. ii. 26; and to many others which are not properly expressed in the English version.

Though he has rectified the mistakes of preceding writers, he has by no means excelled them in his plan. For, as the reader is not here directed by the context, he may be employ-

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ed several hours in searching for the passage he intends to consult. If he wants to see the peculiar significations of *εν*, *εις*, or *δι*, he must be obliged to hunt after these particles through twelve or fifteen hundred verses. He is told, that *Πνευμα* signifies *spirit*, *ghost*, *wind*; but where it signifies *wind* he is not particularly informed, and to make the discovery he must examine three or four hundred references. *Θεος* is a word of singular importance in the Arian controversy; but the passages which are most to the purpose can never be discovered by the help of this concordance, unless the reader has patience to consult above a thousand texts. The learned, therefore, would have been equally obliged to this indefatigable compiler, if he had published a new edition of one of the concordances which we had before, with what improvements he might have thought proper to make. In this, it is true, the Greek is attended with an English exposition, and an index in the same language. This circumstance has procured the author a number of female subscribers; and, upon this account, we must allow, that no other concordance to the *Greek Testament* is so happily calculated for the use of the ladies.

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XI. *A free Examination of the common Methods employed to prevent the Growth of Popery. In which are pointed out their Defects and Errors, and the Advantages they give Papists.* 8vo. Pr. 2s. 6d. Bladon.

THESE letters contain a professed answer, or rather a critique, on the subject and spirit of several letters against popery, which appeared in the news-papers during the course of the year 1765, the purport of which was evidently to draw an odium and prosecution on Roman catholics. The introduction sets forth, that the author, who styles himself a Real Freethinker, has sufficiently explained the design of his letters; for above a year before a late information was made, calculated to raise a tax upon the government by trafficking in the popish penal laws, the public papers were crowded with letters, tending to inflame men against papists. 'To combat this inhuman spirit, says he, and make it blush at the various arts and calumnies it employs to frustrate and undermine the sacred feelings of the compassionate heart, I took up my pen.'

The Real Freethinker, who writes in the character annexed to that signature, and not as a religionist of any party, begins an enquiry into the secret causes of the continuance of popery in these kingdoms. He considers the surprize it must give protestants, who look on the whole fabric of popery to be raised on ignorance



ignorance and error, to see the popish priesthood struggling thro' absurdities, and even successful against the superlative force of truth, of reason, the light of the gospel, the eloquence and learning of protestant ecclesiastics, and the motives of interest and government. From this point of view he sets out, and argues, that in such a hopeless combat the popish priesthood must be utterly overwhelmed, if equal skill and address were exerted on the protestant side.

He then, from a view of the means used by protestants in these kingdoms, concludes, that they are very improper to convince papists. He observes, that they for the most part neglect those true and natural advantages that arise from the force of truth and reason, and attack popery by the civil power, which is a kind of conduct that brings great suspicion and disgust along with it. 'I only made the following simple and general inferences from the conduct of protestants (says the author) that when the evidence of truth and reason are little depended on, and people publicly appeal to the evidence of pains and penalties, they yield a strong presumption of the weakness of their cause, and naturally bring a suspicion on it; that it is difficult to persuade men who have an idea of Christianity or reason, that informers and constables, in preference to the clergy, are the proper instruments of converting men from error, or of propagating Christianity; or that persecution is consistent with liberty of conscience: consequently, this plan is badly calculated for persuading papists of the truth of the protestant religion, and it naturally disgusts honest protestants, who expect great matters from the force of truth and the light of the gospel.'

The writer then proceeds to animadvert on the spirit of the vulgar arguments used to render papists odious; and observes, that a misrepresentation of popery confirms the papist in his prejudices, and gives a candid discerning protestant a suspicion of the integrity of his brethren, and of the cause they defend by such unworthy means: that no other course could be taken so effectual to make the world imagine that the popish tenets are impregnable, and cannot be attacked with any hopes of success, unless they be misrepresented. He demonstrates the wrong judgment and evil of employing prevarication and calumny against popery, in the instances of Bayle, Bafnage, and Blondell, those great champions against popery, who found it absolutely necessary to disclaim, and even confute, some falshoods of weak protestants.

The whole tendency of this pamphlet is directly or indirectly to discountenance the prosecution of catholics, and to explode the charges that render them objects of hatred and resentment; but it must be observed, that the author only pleads

for the most restrained toleration for them. 'They are (says he) the most discouraged of any party in this kingdom: let them be so: the constitution which has the guardianship of the people, has a right to determine who is to be trusted, and the degree of confidence to be placed in every religious party. Those who are sincere in their principles of Christianity ought not to complain that there are a few crosses and inconveniencies thrown in their way; but I must assert, that it is a very dangerous precedent, and unbecoming this nation, so justly renowned for liberty, and the vindication of the rights of human nature, to suffer a party of men, who as cordially hate the established church as they do the papists, to form an inquisition against any religious party, upon laws made in very different circumstances from the present, and that in their nature subvert the very foundation of the Reformation.

'It is observed in the letters wrote against me (says the Freethinker in the next page) that the present government does not persecute as if I had charged them with doing so: this insinuation calls upon me to declare my sentiments, which are those of every fair and candid person; that the English constitution and government, since the accession of the illustrious line of Hanover, seem to have been inspired by the guardian genius of human nature: the catholics have been considered as men and subjects; and after a stormy and inauspicious century, have at length been suffered to rest in safety and peace, each under his own vine and fig-tree. It is easy to see that I am contending only with those fiery writers and declaimers who employ every detestable art to prevent the humanity and charity of mankind, and to whet the rage and enmity of the public against the defenceless papists.'

In the attempts made in this pamphlet to explode the charges that serve to render the papists objects of hatred, the following curious and very delicate propositions are advanced and defended: That the same arguments which are offered to justify the prosecution of catholics, are the very arguments that have been made use of to defend all religious persecutions, and which are now universally urged to defend the persecution of protestants in popish nations: — That papists have no principle of persecution in their church: — That it is a partial and unfair judgment, to place the persecution of Mary's reign, and the massacre of Paris, to religious principle: — That the persecuting and sanguinary laws in popish countries against protestants, are not owing to religious principle: — That papists are not enemies to civil liberty.

Our constitution is spoken of through this pamphlet with peculiar warmth and affection. In the sixth Discourse are the following



lowing filial sentiments: "No man can be an enemy to the present government of this kingdom, who is not an enemy to human nature. Sacred liberty is the poor man's riches; it is the prerogative which, in spite of his condition, keeps him above contempt, and makes his being agreeable, and of value. In the pursuit of this blessing, we find ourselves borne up by a peculiar generosity and contempt of life; the secret cause of which, like light, by an intuition stronger than demonstration, convinces us that the worth and estimation of man is connected with his freedom."

Though we are far from justifying the errors and practices of papists, yet we can by no means approve of their principles or tenets being misrepresented. We believe the progress of popery in this country is exaggerated far beyond truth; and that sensible papists themselves, if they understand their own interests, would not wish to see a prince of their own religion on the throne of England; for such a prince, with all his power and prerogative, would never be able to shelter them from the persecutions they must undergo from the perpetual jealousies of the public.

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**XII.** *Two Dissertations: The first on the Absurdity and Injustice of religious Bigotry and Persecution; their utter Contrariety to the Temper and Conduct of Christ and his Apostles; and their mischievous and fatal Consequences: The second on the principal Qualifications and Canons, necessary for the right and accurate Interpretation of the New Testament. With a Postscript.* By Thomas Edwards, D. D. late Fellow of Clare-Hall, Cambridge. 8vo. Pr. 1s. 6d. Johnson.

**I**N the first of these dissertations the author shews the absurd and oppressive nature of an intemperate party-zeal in matters of religion, and its utter repugnancy to the temper and proceedings of the first preachers of the gospel, Christ and his apostles; especially when it breaks out into the mad fury and violence of persecution. He then points out some of the mischievous consequences which naturally attend all violent and compulsive measures, where religion is concerned.

In the second he lays before the reader some of the principal rules and canons which are necessary to be observed in the explication of the New Testament; and shews what qualifications every interpreter ought to possess.

I. A competent skill in the Hebrew, as well as the Greek language, is, he says, indispensibly requisite for the right and accurate interpretation of the New Testament; for the evan-

gelists and apostles, in their peculiar style and manner of writing, chiefly express themselves, not in pure, but in the Hellenistic Greek, or such Greek as we find in the Septuagint version; which is nothing else but Hebrew idioms, put literally and verbatim into Greek words. And he thinks, as the apostles were Jews both by birth and education, and much better versed in the idioms of the Hebraizing, than of pure Greek, it will follow,

II. That any idiom or manner of expression in the New Testament, which may be found in the impure or Hellenistic Greek, is to be considered as an Hebraism, and interpreted as such, tho' it may likewise be frequently met with in the pure classical Greek. As instances he mentions these expressions, *Τί μοι καὶ σοί, ἰδοὺ εἶδόν*; and he observes, that, tho' the former is a kind of phrase which occurs in some of the best Greek writers, Anacreon, Aristophanes, Demosthenes, and Arrian, yet in the New Testament it is most certainly an Hebraism, as we meet with it in the Septuagint, or Hellenistic Greek, 1 Kings, xvii. 18, &c. where it answers to the Hebrew phrase; that the latter, tho' it is a pure Grecism, being used by Lucian and others, yet in the New Testament it is plainly an Hebraism, and to be looked upon as such, as it occurs in the Septuagint, and answers to the Hebrew form of expression, *Exod. iii. 7*. These two instances, he apprehends, will likewise serve to shew,

III. That the idioms of the pure and Hellenistic Greek will sometimes coincide with each other in the manner of expression only, and sometimes both in the manner of expression and the sense.

In *τί μοι καὶ σοί* there is a sameness of phrase, but, he thinks, a difference in the signification: for, according to Grotius, *Eam [phrasin] sibi ex usu Latini [vel Græci] sermonis interpretentis, contemptum videtur inducere. Ita enim Latini aiunt, Quid tibi necum est? at Hebræis aliud significat, nimirum, cur mihi molestiam exhibes?* In *ἰδοὺ εἶδόν*, continues our author, we have an example of a phrase, which is the same both in expression and signification, in pure and impure Greek, and is not particularly emphatical in the Hebrew idiom.—From these premises he draws this conclusion:

That the celebrated dissertation, in which Phochenius attempted to prove that there are no Hebraisms at all in the Greek of the New Testament, is, *à capite ad calcem*, quite besides the purpose. For, says Dr. Edwards, not to mention that, as the ingenious Blackwall justly observes, “he produces many of his authorities out of low writers, which can have no rank among the genuine classics,” all he makes out is, that some phrases,



phrases, which had been looked upon by learned men as Hebraisms, are to be found in the same sense in approved Greek writers. But this by no means evinces, either

I. That they are pure Grecisms in the phraseology of the New Testament, and that the inspir'd authors used them as such; or

II. 2. That because, in some instances, the phrases of pure and impure Greek coincide in signification, as well as form of expression, therefore they do universally, and in all cases; or

III. 3. That when they do not, the sense and connexion of the sacred context will allow them to be interpreted as pure Grecisms, and not as Hebraisms:

All which points it behoved Phochenius to demonstrate clearly and fully. But, to say the truth, 'twas impossible for him to prove what he aim'd at, if for no other reason than this, That 'twas impossible for him to shew, that these phrases are to be met with only in the pure writers of Greece, and not at all in the Greek translators of the Old Testament: and without doing this, he did nothing.

Nor can I help observing here, that as the style of the New Testament is remarkable for being plain and simple, and at the same time nervous and expressive, and in many places grand and sublime, so nothing has more contributed to give it all this perfection and excellency than the frequency of the Hebrew idiom: for there's a plainness and simplicity, a strength, significancy, and majesty, in the Hebrew manner of expression, which is not to be found in that of any other learned language. Besides, the phraseology of the New Testament being, in the main, the same with that of the Old, makes the style, in which revelation is conceived, more of a piece, and capable of a more uniform and certain method of interpretation: not to mention, that by this means too, the evangelical and apostolical writings stand clear of those objections, which might have been rais'd against them, had they been penn'd in the flowing elegance of Plato, the Attic purity of Xenophon, the affected spruceness of Isocrates, or the over-labour'd and polish'd periods, the gawdy decorations and finery, of the Grecian sophists and rhetoricians. Little reason then, I think, was there, why some should decry Hebrew forms of speech, as so many blemishes and barbarisms in the style of the New Testament, and why others shou'd take a deal of learned pains to banish them out of it. But to return from this digression, I remark,

IV. That the original of the New Testament does not so entirely abound with Hebraisms, but that we also frequently meet with pure Grecisms; or such phrases, and manners of expression, as are not found in the impure or Hellenistic dialect: for the

knowledge of which, therefore, we must have recourse to the ancient authors of Greece: and the longer and more intimate our acquaintance with these writers has been, the more readily and thoroughly shall we understand these idioms, and consequently the sacred text, of which they are part. Now, as an acquaintance with the ancient Greek pre-supposes and implies our having been conversant with the best Latin writers, the conclusion is obvious, that for the attainment of a thorough skill in the phraseology only of the New Testament, (not to mention any other reasons) a very considerable share of classical, as well as of Hebrew learning, will be indispensibly requir'd. And, as we can never know *the mind of the spirit*, unless we understand the language of the spirit, so to the want of this very necessary qualification has it been chiefly owing, that the writings of the New Testament have been made by some to patronize the greatest absurdities, and to be prolific in such doctrines as are totally incompatible with the moral attributes of God, destructive of the nature and constitution of man, and a disgrace to human reason and common sense.—But I proceed to a fifth observation; which is,

‘ V. That if it be found, that the writings of the New Testament have undergone the fate of all ancient books whatever, and have either suffered by length of time, and the inaccuracy of transcribers, or have been wilfully corrupted by those who had some sinister end to answer by it, and in consequence of all this, that a great number of various readings, interpolations, luxations, omissions, transpositions, and the like, have crept into the text,—the aids of criticism must of course be applied to; particularly of that branch of it, which lays down rules, how we are to know and distinguish these accidental, or wilful corruptions, and by what means we may be enabled to restore the text (if it is to be restor'd) to its primitive integrity, and genuine purity.

‘ Now the sacred volumes have actually undergone the fate of all other ancient books, and been injur'd both by length of time, and the carelessness of transcribers. “ This is a truth, to use the words of Dr. Grey, which nothing but the height of prejudice can hinder any man from discovering, who has carefully examin'd them.” The Masoretical text of the Old Testament is not a little incorrect; and the various readings of the New (the greatest part of which are most undoubtedly so many mistakes of the copiers) are, as is well known, not a few in number. It will be proper, however, to remark, that they are all of such a nature, as neither to affect the essentials of religion, nor the authenticity of the Christian revelation.

But,



But, as these inestimable repositories of divine and heavenly wisdom can never be too accurately understood, and especially by those who undertake to interpret and explain them, these various readings ought to be attentively weigh'd and consider'd, and the sacred text restored, if possible, to it's original purity and perfection; which is to be effected by a dexterous application of the establish'd canons of criticism, in conjunction with a natural quickness and sagacity, a sound and steady judgment, and a close and diligent study of the sacred writings. It will be necessary also,

VI. That an interpreter of the New Testament shou'd diligently attend to the connexion of the context, and the general scope and design of the inspir'd writer, whose sentiments and doctrines he is illustrating and explaining:—That he shou'd likewise accurately distinguish between *particular* and *universal* propositions;—what was spoken of *collective bodies of men*, from what was spoken of *individuals*; and—what was design'd to be understood *relativè*, of the first converts to Christianity only, or some other particular person or persons, from what was intended to be taken *absolutè*, or, as applicable to all Christians in general of all ages:—That he shou'd explain scripture by scripture, and compare parallel places with each other;—endeavour to investigate the true sense and meaning of the inspir'd writers by consulting themselves, and making them, as much as possible, their own interpreters; and—to find out and ascertain the genuine force and import of particular words and phrases, by examining all the several places in which they occur:—That, lastly, he shou'd be duly acquainted with the customs and opinions which prevailed in the times of the sacred penmen, and to which they allude; whether belonging to the Jews, the Grecians, or Romans.—For without these requisites again, he must of course fall into false and erroneous explanations of scripture. And indeed 'tis too well known, that those, in whom these requisites have not been found, have so interpreted the sacred oracles, as to make them a fruitful source of the most enthusiastical extravagant doctrines; doctrines which are injurious to the attributes of the Deity, subversive of the human frame and constitution, and, in their natural tendency, destructive of an assiduous and constant cultivation of moral virtue, the great and genuine essence of pure and undefil'd religion, the confess'd end and scope of all the dispensations of heaven.

An interpreter of scripture ought, in the next place, to pay a most religious regard to the dictates of his rational faculties, and the immutable obligations of religion and morality. As a

really divine revelation cannot possibly enjoin us any practice, which our conscience tells us is sinful, so neither can it propose any doctrine to our belief which our reason assures us is palpably false and absurd. This is that inborn internal light, that *candle of the Lord* shining in the breasts of rational creatures, which, without making God inconsistent with himself, no supernatural external revelation can by any means be imagined to oppose and contradict.

We ought therefore at all times, and especially when we are searching after the divine truths of the gospel, to follow its direction, and to tread in the path it points out to us. Thus we shall keep within the bounds of a rational faith, and not run into the excesses of a superstitious credulity: we shall be free from the perplexing doubts of scepticism, and secured from falling into the extravagancies of enthusiasm.

Nor must an interpreter of the New Testament ever lose sight of the fixt and unchangeable relations of things in the world, and of the respective duties, which arise from them.

It is certain both from the evidences of reason, and the repeated declarations of our great instructor, the blessed Jesus, that the whole of religion consists in the uniform conscientious discharge of those several obligations, the relations we stand in to God and our fellow-creatures lay upon us; and the strict performance of those duties we owe to ourselves: or, according to the rational and apostolical distinction, in piety, benevolence, and self-government. Revelation then, unless repugnant to reason, and inconsistent with itself, cannot possibly contain any proposition opposite to, and subversive of such religious and moral obligations.

Shou'd therefore any particular passage in the New Testament seem, at first view, to assert what is irreconcilable either with the dictates of reason, or the plain undoubted duties of religion and morality, the sensible and judicious interpreter will either conclude, that he takes it in a wrong sense, or be inclined to suspect, that the original has suffered thro' length of time, or the inaccuracy of transcribers, (a misfortune, without a continual miraculous interposition, impossible to be prevented;) but will never think of founding a doctrine upon it, which must be incompatible with what the universal reason of mankind loudly proclaims to be true, what is in the nature of things fixt, immutable, and eternal, and like the Deity himself, *the same yesterday, to day, and for ever.*

‘ But



\* But in order to make a due use and application of the natural and acquired qualifications hitherto mentioned, and to derive from them all those advantages, which, when properly used and applied, they of course bring with them,—There will be need of

\* VII. An openness and liberality of sentiment, an entire freedom from all prejudice and partiality in favour of any particular notions in religion.

\* He that means to find out the true and genuine sense of the sacred writings, must look with the same common indifference upon all theological opinions, 'till having thoroughly examined into the real merits of each of them, he shall be able to judge with accuracy, which carries with it the greatest conformity to truth; which is most agreeable to the suggestions of reason, and the pure and uncorrupted doctrines of revelation. Bigotted preconceived notions in every kind of study, will, of course, stop up the passages, and block up the avenues where truth should enter. The man, that is previously biased in favour of any particular opinion, or attached to this or that system of theology, will be too apt to press scripture into its service; too forward to make the certain unerring doctrines of the gospel yield and give way to the uncertain erroneous decisions of frail fallible men. And thus a meer human scheme of faith, and not the word of God, will be preposterously made the test and criterion of truth.

The author upon all these topics has alledged the sentiments of preceding writers in confirmation of his opinion; but it must be universally acknowledged, that these excellent rules are absolutely necessary to be observed by those who would read or comment upon the New Testament in a rational manner, and have no other end in view but the discovery of truth.

The design of the postscript is to explain the meaning of two passages in the Latin epistle to Dr. Lowth on the Hebrew metre †, which, the author apprehends, may be liable to misconstruction.

† See Vol. XXI, p. 148.

## MONTHLY CATALOGUE.

13. *A Speech in Behalf of the Constitution against the suspending and dispensing Prerogative.* 8vo. Pr. 2s. Almon.

**T**HIS speech is introduced with the following advertisement.

Speeches have been published, pretending to be the real speeches made in a certain place. This does not go to the publick under any such pretence. It is not true. The speech now offered to the reader, was made in a private political society, which, for their own amusement, discuss in fair argument, such topicks as are most worthy of consideration, having the best information they can get of what passes in any other place, from which they can get instruction as to the subject they take up; and the members assume their characters and sides of the question debated at their choice.

The occasion, and reasons for submitting the sentiments expressed in this speech to the publick need no explanation.

Notwithstanding the disguise of this advertisement, we have the strongest reason for believing this publication contains the substance, and, in many places, the words of the different speeches made in a very high assembly on the subject of the late embargo.—The supposed speaker, on his setting out, attacks one of the opposite party, who says, “that he rose in the debate not as a *patron of liberty* in the modern phrase, but as a *patron of law*”; and then proceeds as follows: “Modern phrase did the — — say! I hope it will never cease to be a modern phrase; though it is an ancient, and has in all countries been a glorious title. Our ancestors were patrons of liberty at the cost of their lives; but they secured our liberty by protecting the law against a *dispensing power*, which they resisted unto blood. *Quid a majoribus defensam est aliud quam LIBERTAS: neu cui nisi LEGIBUS dareremus?* shall we then be the *præclara proles geniti ad ea quæ majores virtute peperere subvertenda?* We are yet free, and “The freedom of men under government is to have a standing rule to live by, common to every one of the society, and made by the legislative power created in it.” So says Mr. Locke, *who is* appealed to as a great authority. And what he says in these few words is equal in favour of LAW and LIBERTY; and I shall be proud to show myself the patron of both.



' — —, The same — — has been pleased to claim, if not the whole, yet the best knowledge of the constitution on behalf of the profession which has raised his — to the h — ft — ns he has enjoyed. But I have always looked upon lawyers, at the best, to be but the most skilful midwives to help forward the birth of the wisdom of great statesmen, sound, enlightened, and enlarged politicians, to the energy and sagacity of whose genius in all ages and in every country the best models of government have been most indebted, of which the appeal made this day, as well as on a late *notable* occasion, to the speculations of Mr. Locke, that great philosopher, legislator, and senator, (as we have been told he was) is a proof.

' This also I will be bold to say from the history of England, that our liberties owe most to great noblemen who were not lawyers; and sure I am, lawyers have often appeared amongst us, to be the worst guardians of the constitution, and too frequently the wickedest enemies to, and most treacherous betrayers of the liberties of their country. Of this truth the preamble of the bill of rights, which the — — has himself appealed to in the debate, as his chief, tho' I think much mistaken, and much misrepresented authority, will be a perpetual monument in these words: "Whereas K. J. H. by the assistance of divers evil Counsellors, Judges, and Ministers, employed by him, did endeavour to subvert and extirpate the Protestant Religion and the LAWS and LIBERTIES of this kingdom." Certain it is, that no arbitrary prince, when meditating the subversion of the constitution, ever was at a loss for lawyers and judges to second his designs; in spite of their learning, and in spite of the religion of the oaths that bound them to support and maintain the constitution. And so *ship-money* and the *dispensing power* have in former times had the vile countenance, and, if it could be so called, the authority of the bench and of the sages, or the *fatbers* of the law (as Charles I. named his ship money judges) while a Hampden, and such-like patriots, who were the greatest honour and the greatest blessing of England in their day, stood forth the saviours of their country, by resisting the usurpations of the crown, armed with the perfidy of corrupt judges.'

The speaker then charges his antagonist with inconsistency, in saying, 'that we are undone by divisions,' tho' he had formerly declared, 'that we were ruined by an *intoxicated unanimity*, under an a — — n of which one of his *new* friends constituted a most brilliant part.'

He next bewails the calamity which produced the embargo, and the disorders which attended it. 'It would (says he) ill become this place to palliate or excuse, on any account whatever,

ever, such dangerous tumults and riots, much less to incite and encourage them, by saying as I once heard it said within these walls, by one sworn to execute the laws, that the subjects cruelly harrassed by burthens and other grievances imposed upon them by the legislature, are made desperate; but this daring and lawless expression, I confess, related only to the justification of the *American subject* in wanton rebellion. God forbid that I should adopt the detestable language, even in favour of the *English subject*, taxed till the power of taxing can no further go, famished, and starving. It must, however, grieve one to see the nerves of government so totally relaxed, and its proper energy and vigour almost wholly lost. The truth of the matter, and the root of the evil is, we have had no government for some years, or, which is much the same thing, we have had the *form* of it only, without any reality, energy, or spirit, descending ever from bad to worse.

He afterwards examines and condemns the unseasonable and extraordinary long prorogation of parliament, which excluded the prospect of relief from famine by a legal prohibition of the exportation; and mentions a shameful blunder in the proclamation against forestalling. He approves of the embargo, as necessary when laid on; but complains of the preceding conduct of administration, which occasioned that illegal step. In short, he absolutely disclaims all the doctrine of a dispensing power being lodged in the crown, even with the advice of the privy-council; and thinks, that if it is a constitutional doctrine, the bill of rights was a libel, James II. robbed of his crown, and that his m——y is an u——r.

We do not deem it necessary to follow the speaker through the remaining part of his arguments, which he certainly handles with great strength and perspicuity; neither shall we presume to give our opinion upon their validity, as the subject is of too high and delicate a nature for us to decide on the merits of either party.

14. *State Necessary considered as a Question of Law.* 8vo. Pr. 1s. 6d. Bladon.

This pamphlet is written upon the same subject, and has the same tendency as the preceding article. It opens with an accusation of certain back-slidings, of which certain great men have been guilty, in the cause of Liberty, tho' it was under her banner they rose to their present illustrious stations. This author, like the former, admits of the necessity of the late embargo; but thinks that the legislature alone can absolve its advisers of the violation of the law, by declaring, at the same time,



time, thanks and approbation to the motives through which the law was violated.

He next explains the doctrine of state necessity: 'But (says he) the case must be extraordinary, the risque is great; the caution and circumspection therefore will be equal to the risque and peril. In short, the law is certain and absolute, though the breach of it may be sometimes necessary and meritorious; but law is one; thing expediency, emergency, or necessity is another.

'These have been the principles of liberty asserted by our fore-fathers, established by the Revolution, still maintained generally, till very lately, universally; and if there are any high in rank and office who have ventured to support the contrary doctrine, let them produce the authorities upon which it is founded; they will not draw such principles from Mr. Selden, from Sir Ed. Coke, from the Pym and Hampdens of past times, nor from any sound authority of later date: they may perhaps be justified under the opinions of a very late production, but which I dare not cite, as it had the misfortune by the order of both houses to be burnt by the hands of the hangman; I mean the *Droit le Roy*.'

After exploding the state necessity of serjeant Ashley, for which he was committed by the Commons to the Tower, and bringing it home to the present case of the supposed advocates for a dispensing power in the crown; the author quotes the preamble of, and some clauses in, the Bill of Rights, which severely condemn it; and gives us the terms of the act of parliament of the twenty-second of Charles II. which permits what a late proclamation prohibited. He next takes a view of those circumstances by which alone so direct a violation of the law can be excused and justified, so far as to have an equitable claim to the indemnity of parliament. He says, 'that the act of the last sessions prohibiting the exportation of corn, expired on the twenty-sixth of August last, and that for the importation of American corn and grain (rice excepted) without duty, as also another act for the importation of oats and oatmeal, duty free, both expired on the twenty-ninth of September'. On the tenth of September, the proclamation was issued against forestallers and regrators, and another proclamation of the same date, prorogued the parliament from the sixteenth of September to the eleventh of November; and, the public disturbances as well as necessities encreasing, another proclamation was issued on the twenty-sixth of September, for laying on the embargo; 'in which (says our author) the king acted as the father of his people.' He thinks, however, that the necessity which directed that proclamation was of the ministry's own contriving.

contriving. He then states the price of provisions from the middle of July; the remonstrances made to the administration on that account; and the neglect with which they were treated. He imagines that there was a blunder in the first proclamation of the tenth of September, which excited the needy populace to plunder corn, by telling them, 'that they were entitled to their share of such corn as was found in the hands of forestallers and regrators.'

The writer next accuses the ministry for not summoning the parliament more early than the eleventh of November, so that a legal remedy might have been obtained for the public necessities. In answer to the plea of inconveniency, and the danger of a precedent for calling together the parliament with a notice of less than forty days, he lays open the importance of the occasion, and states from the journals of parliament no fewer than nineteen precedents since the Revolution to shew 'how short have been the intervals which have been allowed to prorogations at various times, from five days in 1703, to twelve days in several instances; and so on from twenty to about thirty days, just as occasion required.'

We shall not, for the reasons assigned in the preceding article, pretend to decide upon the argument espoused in this pamphlet, which, tho' not without some oblique strokes of acrimony, is written in a strong but elegant style, with a great appearance of constitutional reasoning.

15. *The Causes of the Dearness of Provisions assigned; with effectual Methods for reducing the Prices of them. Humbly submitted to the Consideration of Parliament.* 8vo. Pr. 1s. 6d. Doddsley.

This writer thinks that the unequal division of our farms, is one of the chief causes of the present scarcity of provisions. This he undertakes to prove by examining the register of a large parish, in a county remarkable for its improvements in agriculture. In this examination he exhibits the births and burials for three equal number of years, at three different periods of time; 'and (says he) the decrease of births in seven years, even in the infancy of these improvements in one parish was fifty-two: and in the same number of years at the distance of little more than half a century, it was sixty-two.'

'If the decrease, occasioned by the uniting of so many farms, was so considerable in one parish, the candid reader will easily judge of the fatal consequences of this wrong and mischievous practice to the public.'

The author then attempts to prove, that 'the next, if not the first, great cause of the excessive dearth of provisions, is the bounty



erty upon exported corn.' The third cause (according to him) is the scarcity of live cattle; and the pamphlet concludes with an appendix, containing very useful hints for removing or lessening the evils complained of.

16. *Political Speculations; or, an Attempt to discover the Causes of the Dearness of Provisions, and high Price of Labour, in England: with some Hints for remedying those Evils.* 8vo. Pr. 1s. Almon.

This writer supposes the evils we now complain of, are owing to the aggregate of many causes.

- First, The enormous size of the metropolis.
- 2dly, Monopoly or forestalling.
- 3dly, Sample markets for grain.
- 4thly, Large farms.
- 5thly, Plowing with horses instead of oxen.
- 6thly, Post chaises and flying stages.
- 7thly, Exportation and distillery of grain.
- 8thly, Taxes on necessaries.
- 9thly, Tythes.
- 10thly, Public funds, increase of money and rapid fortunes.

- 11thly, Decrease of industry among women.
- 12thly, The want of a better plan for the militia.
- 13thly, The want of proper laws respecting the poor, vagrants, disorderly persons, and felons.

All these causes he examines with a considerable degree of perspicuity and seeming accuracy, and suggests remedies for the several evils complained of.

17. *Reflections on the present high Price of Provisions; and the Complaints and Disturbances arising therefrom.* 8vo. Pr. 1s. 6d. Kearsly.

These Reflections continue the subject of the preceding article. The author seems to think that the magistrate has no right to interfere with the regulations of the prices of provisions; and says, that in England it has been found necessary to repeal such laws. He frequently appeals to Mr. Hume, Sir William Temple, Mr. Locke, Sir William Petty; but above all to baron Montesquieu, whom the reader might naturally conclude, from our author's so frequently quoting him, to have been an eminent higgler. This writer is a great advocate for a foreign traffic, on which he argues very sensibly; and perhaps, after censuring the authors of the late tumults, some of our readers may give a guess at his person by the following quotation.

‘ If the author of these sheets should be thought to exp: himself with too much vehemence and severity in some instances, he desires to make this excuse ;—That he is a great sufferer by outrages, which he thinks have been too much countenanced by many who should better know the duties due to society. He is however injured in a still more tender part than his property, by attacks on his good name; by the reproaches of his countrymen and acquaintance, with which the injury done to his property by the riotous and plundering mob, (tho’ very considerable) are not to be mentioned. To be treated as a contraband dealer; and calumniated, as an enemy to his country, by some whom he would wish to be his friends, are things which sensibly affect him; especially when his only crime is to carry on a fair trade (as he believes his to be) in his proper and constant calling, viz. buying by wholesale in the country, an article of common consumption for the supply of the city of London.’

The author’s professed design in this pamphlet, which is sensible, and written upon generous public-spirited principles, is to shew, that the free currency of buying and selling both among ourselves and with other nations, will always prove the most effectual expedient for removing a public scarcity, and that the laws against forestallers, regrators, &c. are as unjust and ridiculous as those formerly in force against witches and wizards.

18. *Observations and Examples to assist Magistrates in settling the Affair of Bread made of Wheat, under the Statute of the 31st George II. &c. &c. &c.* 8vo. Pr. 6d. Brotherton.

These Observations may probably prove of singular use to bakers, justices of the peace, magistrates, meal-makers; but we acknowledge ourselves no competent judges of the author’s calculations, tho’ we suppose them to be accurate.

19. *Occasional Thoughts on the Portuguese Trade, and the Inexpediency of supporting the House of Braganza on the Throne of Portugal: with a full Discussion of the pernicious Nature of some new pragmatrical Ordinances concerning Commerce, lately made in that Kingdom.* 8vo. Pr. 1s. 6d. Bladon.

The Memorials of the British Factory at Lisbon, reviewed in our last Number\*, seem to have given rise to this performance, the author of which appears to be well acquainted with the Portuguese trade. He talks, however, in a very odd strain when he says, that his Catholic majesty must always look on

\* See p. 364.



Portugal as being a gem by force wrested from his diadem; and never can thoroughly reconcile himself to the sole supporter of the revolting Portuguese? Surely, he does not require to be told, that the crown of Portugal was always independent, till basely usurped by Philip II. of Spain, and has continued to ever since it was recovered by the house of Braganza? Can he be serious in thinking that the conquest of Portugal by Spain would cement an unalterable union between Spain and England? Has he never heard of the family compact? Does he not know that if our Portuguese trade suffers at present, a hundred expedients may be devised for relieving it, without making the hazardous experiment of giving Portugal to a branch of the house of Bourbon?

20. *The Antiquities of Arundel; the peculiar Privilege of its Castle and Lordship; with an Abstract of the Lives of the Earls of Arundel, from the Conquest to this Time. By the Master of the Grammar-School at Arundel. 8vo. Pr. 3s. 6d. Robinson.*

This is a very faithful collection of all the particulars exhibited in the title-page, extracted from the various histories of the English Peerage, particularly from Mr. Guthrie's, from whom this author has transcribed, with scarcely any variation, the most valuable and interesting part of his work, which contains the histories of the Howard family, and their sufferings under the reigns of Elizabeth, James I. and Charles I. a plagiarism equally ungenerous as disingenuous, since the author has not candour enough to acknowledge his obligations.

21. *Essai sur L'Origine et L'Antiquité des Langues. 8vo. Price 2s. 6d. Vaillant.*

This essay is ushered to the public in the form of letters, written in the French manner as well as language; and after many bows, grimaces, and gesticulations, the author tells his correspondent in his third letter, that he intends to enquire whether Adam and Eve spoke any particular language before the Fall; that is, whether they pronounced any articulate sounds. He defines words to be arbitrary, but not natural, signs of our thoughts; and thinks that Adam could not have made use of such to Eve, because if he had, she could not have understood them.

These, gentle reader, are very important discoveries, which introduce others equally solid and curious; all intended to prove that God did not give Adam an articulate language, because the signs he made use of must, in that case, have been natural. 'The first language (says our author) which was

spoke in Eden, be it Hebrew, Greek, Celtic, or Teuton<sup>m</sup> could not properly be called a language, because all languages are established by convention.' This gentleman's observations upon the natural signs by which our first parents might have conversed are trite, and his sceptical sneers are evidently intended to weaken the authority of the Mosaic account of the creation, and strikes at that of the descent of tongues upon the Apostles. We should gratify our readers with a translation of some passages of this Essay, could we find any part of it new or interesting. The writer endeavours to discover an allegorical meaning in the account Scripture gives us of the creation, but executes it in a manner which has been repeated by almost all infidel writers in their arguments against revelation.

However, this Essay is far from being unentertaining. It is written, at least, with good humour, though we cannot recommend the execution; for, upon the most accurate review of it, we think that the author has left the question he proposed to discuss, just as he found it.

22. *The Polite Arts, dedicated to the Ladies.* By Cosmetti. 8vo. Pr. 1s. 6d. Roach.

A vile catch-penny! published, we suppose, by one of those foreign smatterers who prey upon the affectation, ignorance, and credulity, of the good people of England.

23. *A Treatise on the Art of Writing; in which Rules are laid down for writing all the Hands, now in Use, with Propriety and Elegance, &c. To which is added an Essay on the Origin of Writing.* By Ambrose Serle. 12mo. Pr. 1s. Keith.

We entertain no doubt that Mr. Serle is as complete in the practice, as he certainly is in the theory and the history, from the most early antiquity, of the art he describes. Tho' we profess ourselves to be no judges of the rules he lays down, yet we are of opinion that his Treatise would have been of far greater benefit to the public, had it been attended with copper-plate specimens of the different hands it treats of.

24. *A Letter to the Honorable Mr. Horace Walpole, concerning the Dispute between Mr. Hume and Mr. Rousseau.* 12mo. Pr. 6d. White.

Were we allowed to hazard a conjecture upon the author of this little performance, we might, perhaps, ascribe it to a name equally respectable with that to which it is addressed. Be this as it may, the design of it is to vindicate Mr. Walpole from being any way criminal in having written the supposed letter



from the king of Prussia to Mr. Rousseau, which gave the latter so much offence, and was principally instrumental, in causing the misunderstanding which now subsists between Mr. Hume and the philosopher of Geneva.

The Letter-writer endeavours to invalidate what Mr. D'Alembert says upon this occasion in his letter to Mr. Hume: "We ought not to ridicule the unfortunate, especially when they have done us no harm." He doubts whether Mr. Rousseau was really unfortunate, and adds, "Has he not exaggerated matters? With regard to his poverty most certainly he has; and, perhaps, with regard to his persecutions. You seem to have known this; for if I understand you, it is chiefly against this, that your ridicule is directed. You believed, that these exaggerations were the tricks of a Charlatan, who wanted the public to talk of nothing but him; and you justly thought, that the gentlest punishment he deserved was to be laughed at a little. It may be that Mr. Rousseau had never injured or offended you, *personally*, or as a *private* man: but an author assumes a kind of *public* character; and every man has a right to correct his notions and his manners too, if either the one or the other shall stand in need of correction. Mr. D'Alembert is a very respectable personage, but surely has not decided here with his usual accuracy.

Mr. Rousseau's thirst for popularity here, is very pleasantly treated. "He seems to have imagined, that, as soon as he arrived at Dover, the English should have been affected, as they were at the Restoration, or the landing of the Prince of Orange. "Before I arrived in England, says he, there was not a nation in Europe, in which I had a greater reputation—The public papers were full of encomiums on me—my arrival was published with triumph—England prided itself in affording me refuge."

"You see, Sir, that the arrival of Mr. John James Rousseau was in his view a national concern; so that it was natural for him to expect, and he plainly did expect, that the eyes, the ears, the thoughts of every individual, should be taken at once from their several occupations and pursuits, and fixed intirely upon him alone. The manner of his reception did by no means answer to these preconceived ideas; so far from it, that all of a sudden, as he himself relates, "without the least assignable cause, the tone was changed; and that so speedily and totally, that of all the caprices of the public never was known any thing more surprising." However, while he was in London or near it, some visited him out of curiosity, as others did out of vanity; and thus, though greatly disappointed, he was not as yet in any high degree miserable.

Things grew daily from bad to worse; till at length, he says, "not one of those, who had so much praised me in my absence, appeared, now I was present, to think even of my existence." He flies into the country; still presuming, and most certainly desiring, that the attention of the town might fly thither after him.

*Et fugit ad salices, et se cupit ante videri.*

In considering the good and bad consequences which may result from the publication of this Dispute, he says, 'But whatever disgrace it may bring upon philosophers, he [the French editor] supposes, that the blockheads will reap from it no small comfort: which, if the number of each be rightly estimated, is supposing it to produce more physical good than evil by far.'

Towards the close of his pamphlet the author says, 'I have heard it said, that more practical knowledge may be drawn by reflection from the dispute between Messieurs Hume and Rousseau, than from all that either of them hath written. This was said pleasantly. Mr. Rousseau is indeed of little use: he may however amuse men of mere imagination, or such as like to contemplate the caprices of the human brain. Mr. Hume's writings are a rich and abounding treasury of all that is either useful or entertaining; and may be read with great profit by those, who know how to read them properly. Mr. Hume is not without his singularities, most certainly; but they affect not a reader; and I do not find, that he requires even his friends to espouse them. The opinions of men, about which they quarrel most, concern each other least. Every man has, and ever will have, his own; and if difference of opinion is a sufficient cause of quarrelling, no two speculating men can come to an *eclaircissement*, and continue friends.'

We have dwelt rather longer than usual upon so small a production, as we would chuse to distinguish merit in whatever shape it appears. We hope, however, that in dismissing this article, we shall dismiss the dispute entirely, unless Mr. Rousseau chuses personally to plead his defence.

25. *Philosophical Essays on the following Subjects: I. On the Principles of Mechanics. II. On the Ascent of Vapours, the Formation of Clouds, Rain and Dew, and on several other Phenomena of Air and Water. III. Observations and Conjectures on the Nature of the Aurora Borealis, and the Tails of Comets. By Hugh Hamilton, D. D. F. R. S. Professor of Philosophy in the University of Dublin.*

The two first of these Essays having appeared in the Philosophical Transactions, the first in vol. LIII. the second in vol.



LIV. and having consequently been mentioned in the course of our Review, we shall take no farther notice of them at present, but confine ourselves entirely to the third, entitled *Observations and conjectures on the nature of the Aurora Borealis, &c.* The tails of comets, and the aurora borealis, are phenomena in nature which have hitherto remained unexplained, even by our greatest philosophers; for tho' there have not been wanting conjectures and hypotheses attempting to account for these singular appearances, their reasonings have been merely hypothetical, and by no means satisfactory. Doctor Hamilton, reflecting on the circumstances in which the northern lights, as they are commonly called, resembles the tails of comets, concludes them to be owing to one and the same cause, which he supposes to be no other than the electrical matter. This opinion leads him to consider the use of comets, which he thinks may not improbably be supposed to be that of attracting, collecting, and bringing back this electrical matter into our system, where it seems so indispensably necessary. We cannot, without injustice to the author, attempt to abbreviate his reasoning upon this curious subject, it being impossible to break the chain without destroying its force. Let it suffice to observe, that it shews him to be a man of great ingenuity, and eminently capable of philosophical disquisitions.

26. *Select Papers on the different Branches of Medicine. &c. By a Society, instituted for the Improvement of Physical Knowledge. To be continued occasionally.* 8vo. pr. 1s. 6d. Griffin.

Every institution for the improvement of medical knowledge deserves praise and encouragement, inasmuch as it may contribute to the welfare of society: we are sorry however to find, from this first specimen, that from the labours of this institution, not much improvement is to be expected. The first article of this performance is a short account of the origin and progress of the medical art, extracted from authors which are very generally known. The second consists of cases translated from Le Dran's Consultations, which the authors tell us have not yet been translated into English: this, however, happens to be a mistake. Article the third treats of consumptive disorders, in which we find nothing that is not known to every student of physic. The fourth article is Pathological Observations from Haller, and so on. In short, the whole contains so little matter worth attention, that we are apprehensive we shall hardly see a second Number.

27. *Essay on the Practice of Midwifery.* 8vo. Pr. 1s. Kearsly.

A trifling, insignificant performance, without any thing to recommend it, except its brevity.

28. *The Accomplished Maid: A Comic Opera.* As it is performed at the Theatre-Royal in Covent-Garden. The Music by Sig. Niccolò Piccini. 8vo. Pr. 1s. 6d. Griffin.

This Drama (says the preface) is a translation from the celebrated Italian comic opera of Goldoni, called *La Buona Figliuola*. It necessarily follows that it must be extremely defective as an English dramatic composition. What charms it may have in the representation, we do not pretend to determine; but in the closet, it is extremely flat and insipid. In the framing of the Italian burlettas, even the best writers pay their principal attention to the music. The airs are the chief object of the scene, and the recitative just serves to preserve a connection between them. In our English operas the case is, or ought to be, exactly the reverse: the dialogue being spoken, not sung, is expected to be elegant, humorous, and interesting; and the airs are occasionally introduced, as it were, upon sufferance.

In the piece before us, the translator has made some faint attempts to give an English colouring to his characters; yet the manners are purely Italian. Goldoni, indeed, has adapted the story of Pamela to the genius of his own country; the author of *The Accomplished Maid*, however, does not even seem to have endeavoured to restore Richardson, but to import Piccini.

29. *Neck or Nothing: A Farce.* In two Acts. As it is performed at the Theatre Royal in Drury-lane. 8vo. Pr. 1s. Becker.

Neck or Nothing, tho' not a first, or even a second-rate farce, may be allowed a place on our stage among the inferior petite pieces. It must be owned, indeed, that *Crispin Rival de son Maître* does no great honour to the author of *Gil Blas*. The English author has judiciously curtailed the scenes of La Sage, and given new spirit to Sir Harry Harlowe. He has likewise another merit: he fairly acknowledges his obligations to the French original.

30. *The History of Mr. Charles Chance, and Miss Clara Vellum.* 12mo. Pr. 3s. Noble.

Though this history is comprised in a single volume, it may, perhaps, claim an equal rank, if not a preference, to many

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modern histories of twice or thrice the bulk. The stile is chaste and easy; some of the characters are well drawn, and most of the incidents are natural and interesting.

31. *The Adopted Daughter, or the History of Miss Clarissa B——.*  
2 Vols. 12mo. Pr. 6s. Noble.

We have met with nothing in these two volumes deserving either of much praise or censure; they seem, indeed, to be fabricated in that manufacture of *small-talk* which has lately so plentifully supplied the town with histories, memoirs, and adventures; and which, if it adds nothing to the genuine stock of *learning* or *instruction*, may, perhaps, furnish a tolerable commodity in the commerce of mere *trifling amusement*.

32. *Molly White; or the Bride bewitched. A Tale.* By D. Kelly, Esq. 4to. pr. 1s. 6d. Griffin.

This story is told in very tolerable rhyme, and with a considerable degree of humour.

33. *Poems for young Ladies, In three Parts. Devotional, Moral, and Entertaining. The whole being a Collection of the best Pieces in our Language.* 8vo. Pr. 3s. 6d. Payne.

This publication might with equal propriety have been stiled, "Poems for old ladies, for middle-aged ladies, and for young persons of both sexes," as for *young ladies*. We can by no means recommend the judgment of the author in his selection; nor can we see why *Deity*, a poem by Boyse, and the *Day of Judgment*, by Mr. Ogilvie, should be particularly appropriated to the perusal of young ladies, and employ fifty-two pages. Had the editor bestowed any pains, we think he might have exhibited a far more proper collection; for perhaps no language abounds more than the English with poems, episodes, and copies of verses peculiarly fit for his purpose. As to the contents, they are extracted from authors well known; so that the judgment shewn in the selection alone falls under our review.

34. *The Opera: A Poem.* By the Author of the *Coach Drivers*. 4to. pr. 1s. Flexney.

This bard very justly and strongly characterises his own performance in the following line, taken from the poem itself.

—— Obscurity's the mother of delusion.

We have taken some pains to catch the least glimmering of light to guide us to his meaning; but in vain. All we can

can discover is, that the beauty of a noble duchess is commended;

‘ That Wealth on softest bosoms deals his wounds,  
With thumps from bags of twenty thousand pounds.’

We are told that Reason is a vixen who ‘ bangs the door of pleasure in your face ;’ that she causes men to groan and look pale ; that she spoils their stomachs, and makes them

‘ In ev’ry dish think Death in ambush lies —

While the wise man eats, laughs, and her defies.’

The reader may take the last line as a new specimen of the author’s propriety of stile, and delicacy of ear. A right reverend father in God is next abused for his pride, while Wilkes and Liberty wander in a foreign land. The rest of the poem is, to conclude in the author’s own words,

‘ A vain, dull, vicious, empty, sing-song —’

35. *The Trifler. A Satire, inscribed to Lord —. By George Caswall. 4to. Pr. 1s. 6d. Flexney.*

The Critical Reviewers may parody the words of Cicero, in the beginning of his celebrated Second Philippic : “ We know not, gentle readers, by what fate it has happened that no man for these twelve years has been our enemy, without declaring war at the same time against wit, literature, and the liberal arts.” We have the pleasure to know, that the public voice has always seconded our censures ; for on what shelves are now those books to be found which we have condemned ?— The answer is ready. On those of grocers, fruit-shops, and trunkmakers ; which the work now under our inspection must speedily visit.

As a proof of our impartiality, and to shew how free we are from spleen and resentment, we shall present our reader with the most tolerable part of this satire, though it is levelled against the Reviewers ; and then let him turn to the rest, *with what appetite he may.*

‘ Ye learned banlings, who each month retail

Your cold and puny saws for public sale —

Who judging of the whole from one weak word

Will damn e’en *Merit’s self*, untried, unheard —

Who from the dunghill sprung (a mongrel clan)

Unjustly steal the name of GENTLEMAN ;

Who damn’d to ev’ry feeling of the heart,

Affect the butcher, not the critic’s art ;

Who,



Who, if a *Scotsman*, naked from the Tweed,  
 Asks in the name of dullness some small meed,  
 (Tho' a rank rebel) partial to his cause,  
 Will feed him, tho' condemn'd by *Scotland's* laws —  
 Shall I be guided by your *dull* reviews,  
 Whose most elaborate praise is fell abuse;  
 Shall I, a giant wit to pigmy men,  
 Quit my pretensions to the poet's pen?  
 Never — by heav'n! in a *Brunswic's* reign,  
 Tho' *Birnam* wood should come to *Dunfinain*.

36. *The Hobby-Horse: A Characteristical Satire on the Times.*  
 Printed from a Manuscript, found among the Papers of a late de-  
 ceased Satirist. 4to. Pr. 1s. F. Newbery.

This satire (as it is called) is in Hudibrastic verse; but its contents are so hackneyed, the language so indecent, and the satirist himself so dull, that an extract from it would only disgust, perhaps affront our readers.

37. *A Concordance to the Holy Scriptures of the Old and New Testa-  
 ment. Wherein not only any Passage in the Bible may be found,  
 by the Recollection of any material Word of it; but also all the  
 Texts relative to every Christian Virtue or Doctrine are pointed out  
 at one View; as likewise the most remarkable parallel Texts of  
 Scripture.* 8vo. Pr. 5s. Baldwin.

Though this Concordance, which first appeared at the end of a periodical work, entitled, *An Illustration of the Scriptures*, is not so copious or complete as that published by Mr. Cruden, from which indeed it seems to be abstracted; yet it will prove useful to those who require such an assistant for studying the Holy Scriptures.

38. *Heaven open to all Men; or, Universal Redemption asserted and  
 vindicated, from Scripture, the Attributes of the Deity, and the  
 Reason and Nature of Things: designed to explode those narrow  
 Principles which some have inculcated, and to excite a general  
 Piety and Charity amongst Mankind.* 8vo. Pr. 1s. 6d. Cooke.

We recommend this pamphlet, first published about twenty years ago, and now re-printed with considerable alterations, as benevolent and sensible; and well calculated to prevent the minds of weak and ignorant, tho' pious and well-meaning persons, from being plunged into the horrors of despair, by the pernicious doctrines of some modern enthusiasts.

39. *A Short Discourse of the Heinous Nature and Guilt of Lying.*  
 By Philalethes. 8vo. Pr. 6d. Johnson.

The advice contained in this performance deserves attention, and may possibly have a good effect on the serious reader; but there

there is nothing ingenious or persuasive in the author's manner. He does not seem to be aware, that a man addicted to vice was never reformed, nor even convinced of his error, by a monitor reproving him with warmth, and exaggerating the nature of his crime. Lying is certainly a mean and detestable vice; but there is no occasion to represent it as the worst that ever entered into the heart of man, nor to compare it, as this writer has done, to the sin which occasioned the destruction of Gomorrah.

40. *A Discourse concerning Compassion due to the Brute Creation, Or, an Introduction to a short Catechism, designed for the Use of Little Children.* 12mo. Pr. 4d. Bladon.

This is a plain, sensible, well-meaning tract, very proper for children, to give them early impressions of humanity, and an extensive sense of benevolence.

41. *A Letter from the Rope-dancing Monkey in the Hay-market, to the Ailing Monkey of Drury-Lane, on the Earl of Warwick.* 8vo. Pr. 1s. Pridden.

It requires no great sagacity to discover that this monkey is no other than the unhappy author of the *rejected* Earl of Warwick: but we apprehend that there is a capital *erratum* in the very title-page; for this epistle from our angry pug should have been dated from Grub-street, rather than the Hay-market. To be obliged to clear away such a load of rubbish, is an office that almost degrades us from Critical Reviewers into literary scavengers.—Yet, amidst all this scurrility, the Letter-writer has, from his own shewing, no just ground of complaint. He it seems, in the year 1764, offered his piece to the managers, who happened to be under previous engagements to the author of the play on the same subject, now acted at Drury-lane theatre—*Hinc illæ lachrymæ!*—The objects of his abuse are Mr. Garrick, Mr. Colman, and the author of the *accepted* Earl of Warwick. The cause of his spleen against the first and last of these gentlemen is obvious; but, alas! what has poor Mr. Colman done? Why he has written a prologue to the *accepted* Earl of Warwick, in which he has compared play-writing to rope-dancing. It is impossible to conceive that he meant to glance in the most remote manner, at our rope-dancing monkey; but we will venture to prophesy, if Mr. C. reads this letter, that, for the future, he will never think of a rope, without thinking of Dr. Hifernan.



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